A

Pensiue Mans Practise.

Very profitable for all persons: wherein are contained very deuout and necessary prayers for sundry godly *purposes, with requisite* perswasions before euery Prayer.

Newly corrected and amended *by the Author, aboue* 41. Impressions.

Written by I. Norden.

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1. Ianuarie called of the { Latins, *Ianuarius* / Græcians, *Gamelion* / Hebrues, *Tabeth*, and in their 10. moneth, } hath 31. daies.

1	A	*Calends*		The first day of this Moneth Christ was circumcised,
2	b			
3	c	*Nones of Ia.*	4	*Luk.* 2. 21. The tops of the
4	d		3	mountaines appeared vnto
5	e			Noah, *Gen.* 8. 5. The Israelites
6	f	*Day before the Nones of Ianu.*		put away their wiues, *Ezra*,
7	g			10. 16.
8	A		8	The 5. of this month word
9	b		7	was brought vnto Ezechiel
10	c	*Ides of Ianu arie.*	6	the Prophet, that the Citie
11	d		5	Ierusalem was smitten, *Eze.*
12	e		4	33 21.
13	f		3	The sixth of this Moneth
14	g	*D. before the Ides of Ianuary*		Christ was worshipped of
15	A			the Wise men, *Matth.* 2. 1. *&c.*
16	b			
17	c		17	baptized *Mat.* 3. 15. turned
18	d		16	water into wine, *Joh.* 2. 1. *&c.*
19	e		15	as testifieth Epiphanius.
20	f		14	The 10. of this Moneth
21	g		13	Nabuchadnezzar, King of
22	A	*Calends of Februarie*	12	Babel, moued thereunto by
23	b		11	the rebellion of Zedechiah,
24	c		10	besieged Ierusalem most fiercely, as may appeare, 2 *Kings*,
25	d		9	
26	e		8	25. *&c.* *Ier.* 52. 4. Also Eze-
27	f		7	chiel was willed to vtter his
28	g		6	Parable, *Ezec.* 2, *&c.*
29	A		5	Paul called, and conuerted
30	b		4	the 25. of this moneth, *Acts*,
31	c		3	9. 3.
		Day before the Calends of Febr.		

festiuall dayes in this moneth be { Circumcision, the first / Epiphany the sixt } day.

2. Februarie, called of the { Latins, *Februarius*. / Græcians, *Elaphebolion*. / Hebrews, *Shebat*. and is their 11. Moneth. } hath 28. daies vnles it bee yere *Bissextil*, and then 29.

		Calends.		The first of this Moneth Moses repeated the Law vnto the children of Israel, *Deut.* 1.3.
2	p	*Nones of Februar.*	4	
3	c		3	
4	d	*Daie before the Nones of Februa.*		
5	e			The second of this month our Sauiour was presented to the Lord, and Marie purified, *Luke* 2.22.
6	f		8	
7	g		7	
8	A	*Idus of Februar.*	6	
9	b		5	The ninth of this moneth, Noah, 40. daies after hee had seene the tops of the mountaines, sent out of the Arke a Rauen, & afterward a Doue, which returned, *Gen.* 8.6. &c.
10	c		4	
11	d		3	
12	e	*Day before the Id.*		
13	f	*Idus of Februar.*		
14	g		17	
15	A		16	The 15. of this moneth, the Iewes spend merily together, for that the Spring of the yeare dooth enter then, as they thinke.
16	b		15	
17	c		14	
18	d		13	
19	e		12	
20	f		11	The 16 of this moneth, Noah the second time sent out a Doue, which returned with an Oliue braunch in her bill. Gen. 8.10.
21	g	*Calends of March.*	10	
22	A		9	
23	b		8	
24	c		7	
25	d		6	The 24. of this moneth, Zechariah was commaunded to prophecie, *Zecharie* 1.7. Matthias was elected into the number of the Apostles, *Act.* 1.26.
26	e		5	
27	f		4	
28	g		3	
29	A	*Day before the Calends of March.*		

Festiual daies in this moneth bee { the 2. called the PVRIFICATION of S. MARIE. the 24 which is Saint MATTHIAS day.

3 March called of the { Latines, *Martius*. / Græcians, *Mounichyon*. / Hebrues, *Adar*: and is their 12. moneth. } hath 31 daies.

1	d	*Calends.*		The Temple of Ieruſalem
2	e		6	was finiſhed the third day of
3	f	*Nones of*	5	this moneth, *Eſra.* 6.15. In the
4	g	*March.*	4	1. of *Eſdr.* 7.5. it is ſaid to bee
5	A		3	the 23. of this moneth.
6	b	*Day before the N.*		The tenth of this moneth,
7	c	*Nones of March.*		Chriſt was aduertiſed that
8	d		8	Lazarus was ſicke. *John* 11.3
9	e		7	A feaſt was celebrated a-
10	f	*Idus of*	6	mong the Iewes, for the o
11	g	*March.*	5	uerthrow of Nicanor, the 13.
12	A		4	of this moneth, 2. *Mac.* 15.37.
13	b		3	Alſo vpon the ſame day al the
14	c	*Day before the Id.*		Iewes vnder Aſhueroſh were
15	d	*Idus of March.*		cõmanded to be put to death
16	e		17	*Eſth.* 3.13. Vpon the ſame day
17	f		16	the Iewes had a priuiledge
18	g		15	giuen them to ſlay all their e-
19	A		14	nemies. *Eſt.* 8.12. this day alſo
20	b		13	the Iewes ſolẽnized for their
21	c		12	ioyfull deliuerance, *Eſt.* 8.13.
22	d	*Calends of*	11	The 14. day of this moneth
23	e	*Aprill.*	10	was called of the Iewes Mar
24	f		9	docheus day. 2. *Macc.* 15.37.
25	g		8	alſo Purim, as may appeare
26	A		7	*Eſth.* 9 *verſ.* 21. 26.
27	b		6	The 15 alſo is another day
28	c		5	of Purim. *Eſt.* 9.21.
29	d		4	The 16 of this Moneth La
30	e		3	zarus was raiſed from the
31	f	*Daie before the Calends of April.*		dead, *Iohn* 11.43.

This Moneth hath one feſtiuall daie called the *Annunciation* of S. *Mary*, celebrated the 25 of this moneth.

1	g	*Calends.*		
2	A	*Nones of April.*	4	
3	b		3	
4	c	*Day before the Nones of April.*		
5	d			
6	e			
7	f		8	
8	g		7	
9	A	*Idus of April.*	6	
10	b		5	
11	c		4	
12	d		3	
13	e	*Day before the Id Idus of April.*		
14	f			
15	g		18	
16	A		17	
17	b		16	
18	c		15	
19	d		14	
20	e		13	
21	f	*Calends of Maie.*	12	
22	g		11	
23	A		10	
24	b		9	
25	c		8	
26	d		7	
27	e		6	
28	f		5	
29	g		4	
30	A	*Day before the Calends of May.*	3	

The first of this Moneth *Noah* vncouered the Arke and saw earth. *Ge.* 8. 13. *Moses* reared the Tabernacle. *Ex.* 40. 2. 17. the Temple began to be sanctified. 2. *Ch.* 29. 17.

The 10 of this month the children of *Israel* passed thorow the riuer *Iordan* on dry foote, *Iosu.* 4. 19. the Paschal Lamb was chosen. *Ex.* 12. 2.

The 13. of this month the edict of king *Ahasuerosh* came out for the murthering of the Iewes. *Esth.* 3. 12.

The 14. of this moneth the Passeouer was kept, *Exo.* 12. 6. *Leuit.* 23. 5. *Ios.* 5. 10.

The 15. of this month the Israelites departed out of *Ægypt. Num.* 33. 3.

The 16. of this moneth *Hezekiah* made an ende of sanctifying and purging the temple. 2 *Chron.* 29. 17.

The 18. of this month the children of *Israel* walked on drie land through the midst of the red sea, *Exod.* 14. 19

The 24. *Daniel* saw his vision. *Dan.* 10. 4.

The 25. of this moneth the feast of S. Marke is obserued.

5. May, called of the Latins, *Maius* / Grecians, *Scirrophorion* / Hebrues, *Liar* which is their 2. moneth. hath 31 dayes.

1	b	*Calends.*		The first of this Moneth
2	c		6	Moses was commmaunded to
3	d	*Nones of*	5	number the children of Israel
4	e	*May.*	4	*Numb*, 1. 1. *&c.*
5	f		3	The 5. of this month Christ
6	g	*Day before the N.*		is thought to haue ascended
7	A	*Nones of May*		vp into heauen, *Mark.* 16. 19.
8	b		8	*Luk.* 24. 51 *Act.* 19.
9	c		7	They which could not keep
10	d	*Idus of*	6	the Passeouer at the day ap-
11	e	*May.*	5	pointed by the Lord, were
12	f		4	willed to celebrate the same
13	g		3	the 14. of this moneth *Num.* 9
14	A	*Day before the Id.*		*ver.* 10. 11. So did the Isra
15	b	*Idus of May.*		lites at the cõmandement of
16	c		17	king Hezekiah, 2 *Chr.* 30. 15.
17	d		16	The 16. day, Manna rained
18	e		15	from Heauen, *Exod.* 11. 12.
19	f		14	The 17. day Noah entered
20	g		13	the Arke, and the floud be-
21	A		12	gan, *Gen.* 7. 11. 12.
22	b	*Calends of*	11	The 22. fire from heauen
23	c	*June.*	10	cõsumed such as murmured
24	d		9	against the Lord, *Num.* 11. 1.
25	e		8	The 23. the Israelites with
26	f		7	great ioy triumphantly en-
27	g		6	tered into the Castle of Ie-
28	A		5	rusalem, 1 *Mac.* 13. 51.
29	b		4	Noah, the 27. the waters
30	c		3	being dried vp, came forth
31	d	*Day before the Calends of June.*		of the Arke, *Gen.* 8. 14. *&c.*

The first of this Moneth is vsually celebrated, for the feast of *Philip* and *Iacob*.

6. June called of the { Latins, *Junius*. Græcians, *Ekatombaion*. Hebrews, *Sivan*, which is their third moneth. } hath 30. daies.

1	e	*Calends.*		The first comming of the childrē of Israel vnto mount Sinai was the first of this moneth, where they abode 11. moneths, and 20. daies, in which time all those thinges were done, recorded in *Exo. chap.* 19. 1. *&c.*
2	f	*Nones of June.*	5 4	
3	g		3	
4	A	*Day before the N.*		
5	b	*Nones of June.*		
6	c		8	
7	d		7	
8	e	*Idus of June.*	6	
9	f		5	
10	g		4	
11	A		3	
12	b	*Day before the Id. Idus of June.*		The fixt of this moneth Alexander that mighty Monarch of the world was born of whome *Daniel chap.* 11. 3. doth propheſie. Also on this day that famous temple of Diana in Epheſus, numbred among the 7. wonders of the world, was set on fire by Heroſtratus. The Iews likewiſe kept their feaſt of Pentecoſt on this daie.
13	c			
14	d		8	
15	e		17	
16	f		16	
17	g		15	
18	A		14	
19	b		13	
20	c	*Calends of Julie.*	12	
21	d		11	
22	e		10	The 23. of this moneth the first edict came out for the ſafety of Gods people the Iewes, againſt Haman, and the reſt of their enemies, *Eſther.* 8. 9.
23	f		9	
24	g		8	
25	A		7	
26	b		6	
27	c		5	The 29. of this moneth the Arke of Noah through the increaſe of waters was lifted vp from the earth, *Gen.* 7. 17.
28	d		4	
29	e		3	
30	f	*Daie before the Calends of Julie.*		

Feſtiuall daies in this moneth are the { 24. which is the feaſt of S. IOHN BAPTIST. 29. which is S. PETERS.

7. Iulie, called of the { Latins, *Julius.* / Græcians, *Metageitnion.* / Hebrewes, *Thamus* being their 4. moneth. } hath 31. daies.

1	g	*Calends.*		
2	A		6	The 5. of this moneth Eze-
3	b	*Nones of Julie.*	5	chiel sawe his visions. *Ezech.*
4	c		4	1.1.
5	d		3	
6	e	*Day before the N.*		The 6. of this moneth the
7	f	*Nones of Julie.*		Capitol of Rome, counted
8	g		8	one of the 7. wonders of the
9	A		7	worlde, was burned: and the
10	b	*Idus of Julie.*	6	mirrour of Christian Princes
11	c		5	King Edwarde the sixt, died
12	d		4	the sixt of this moneth, *Anno*
13	e		3	1553.
14	f	*Day before the Id.*		
15	g	*Idus of July*	17	
16	A		16	The 9. of this moneth Ie-
17	b		15	rusalem, after it had a long
18	c		14	while beene besieged by Ne-
19	d		13	bucadnezzar, was taken,
20	e		12	*Jer.* 39.2.
21	f	*Calends of August.*	11	
22	g		10	
23	A		9	The 12. of this moneth, Iu-
24	b		8	lius Cæsar, the first Roman
25	c		7	Emperour was borne. Of him
26	d		6	is this moneth called Iuly.
27	e		5	
28	f		4	The 18. of this moneth the
29	g		3	Ægyptians begin their yere,
30	A	*Day before the Ca-*		*Plin. lib. 8. cap. 47.*
31	b	*lends of August.*		

The 25. of this moneth is the feast of S. IAMES the Apostle: and vpon this day K. IAMES was crowned king of *England.* 1603

8. August called of the { Latins, *Augustus*. Græcians, *Boedromion* Hebrues, *Ab*, which is their 5. moneth. } hath 31. daies.

1	c	*Calends.*		
2	d	*Nones of August.*	5	The first of this Moneth Aaron, 40. yeeres after the children of Israel were come out of Ægypt, died on mount Hor, *Numb.* 33. 38. Also on this day Ezra with his companie came out of Babel vnto Ierusalem, *Ezra.* 7. 9.
3	e		4	
4	f		3	
5	g	*Day before the N.*		
6	A	*Nones of Augu.*		
7	b		8	
8	c	*Idus of August.*	7	
9	d		6	
10	e		5	
11	f		4	
12	g		3	
13	A	*Day before the Id Idus of August.*		
14	b		18	The 7. of this moneth Nabucadnezzar ; burnt the house of the Lord & all Ierusalem, 2. *King.* 25. *verse* 8, 9.
15	c		17	
16	d		16	
17	e		15	
18	f		14	
19	g		13	
20	A		12	
21	b	*Calends of Septemb.*	11	The 10. of this moneth some thinke Ierusalé to haue beene burnt by the Babylonians, *Jerem.* 52. 12. *Josephus (lib. 5. cap. 26.)* saide it was burned afterward by the Romans the same day. Therfore doe the Iewes on this daie obserue a most straight fast, and goe barefooted, and sitting on the ground, reade twice ouer the Lamentations of Ieremie.
22	c		10	
23	d		9	
24	e		8	
25	f		7	
26	g		6	
27	A		5	
28	b		4	
29	c		3	
30	d	*Daie before the*		
31	e	*Calends of Sep.*		

The 24. of this moneth, is vsually called *S. Bartholomewes* day.

9. September called of the { Latins, *September*. / Grecians, *Maimacterion* / Hebrues *Elai* which is their 6. moneth. } hath 30. daies.

1	f	*Calends.*	The first of this Moneth *Haggai* the Prophet began to prophecy, *Hag.* 1.1.
2	g	*Nones of September.*	4
3	A		3
4	b	*Day before the N.*	
5	c	*Nones of Septem.*	
6	d		8
7	e		7
8	f	*Idus of Septemb.*	6 The sixth of this moneth *Ezechiel* saw another vision *Ezech.* 8.1.
9	g		5
10	A		4
11	b		3
12	c	*Day before the Id.*	
13	d	*Idus of Septemb.*	
14	e		18
15	f		17
16			16 The 7. of this Moneth our most noble Queen *Elizabeth* was borne at *Greenwich Anno* 1533.
17	A		15
18	b		14
19	c		13
20	d	*Calends of*	12
21	e	*October.*	11 The 8. of this Moneth *An.* 73. *Ierusalem* was vtterly with fire and sword destroied by *Titus* the Emperor, *Ioseph. lib.* 7. *cap.* 26.
22	f		10
23	g		9
24	A		8
25	b		7
26	c		6
27	d		5 The 25. of this moneth *Nehemiah* finished the wals of *Ierusalem, Nehem.* 6.15.
28	e		4
29	f		3
30	g	*Day before the Calends of October.*	

Festiuall daies in this moneth bee { the { 21. S. *Matthew.* / 29. S. *Michael.* }

October

10. October called of the { Latins, *October.* / Græcians, *Pianepsion.* / Hebrewes, *Thisri*, & is their 7. moneth. } hath 31. daies.

1	A	*Calends*		The 1. of this moneth the Iewes celebrated the feast of Trumpets, Leuit. 23. 24. The later Iewes call this day the beginning of the new yeare.
2	b		6	
3	c	*Nones of October.*	5	
4	d		4	
5	e		3	
6	f	*Day before the Nones of October*		
7	g			Ierusalem, after it had beene possessed of Christian Princes 88. yeares, through mortall dissention came into the handes of the Saracens *Anno.* 1187.
8	A		8	
9	b		7	
10	c	*Idus of October.*	6	
11	d		5	
12	e		4	
13	f		3	
14	g	*Day before the Id. Idus of October.*		The 3. of this month some thinke the Iews fasted for the death of Gedaliah: whereby occasion was offered to bring them againe into the miserable seruitude of the Ægyptians, 2 *King.* 25, 25, *Ieremy* 41, *vers.* 1, 2, *&c.*
15	A			
16	b		17	
17	c		16	
18	d		15	
19	e		14	
20	f		13	
21	g		12	The 10. of this moneth the feast of reconciliation was kept. *Leuit.* 23. 27. So did the yeare of Jubile euerie fiftie yeare begin as on the same day, *Leuit.* 25. 9
22	A	*Calends of Novemb.*	11	
23	b		10	
24	c		9	
25	d		8	
26	e		7	The 15 of this moneth the Jewes obserued the feast of Tabernacles 7. daies together, in memory of the Lords protecti ng them in the desert *Leuit* 23 34.
27	f		6	
28	g		5	
29	A		4	
30	b		3	
31	c	*Day before the Calends of Nou.*		

Festiuall daies in this moneth are { 18. day S. LVKE. / 28. SIMON & IVDE.

11. Nouember called of the { Latins, *Nouember.* / Græcians, *Anthesterion.* / Hebrewes, *Marhesuam,* & is their 8. moneth. } hath 30. daies.

1	d	*Calends.*		The thirde of this moneth Constantius the Emperour, Sonne to Constantinus the great, departed out of this world, *An.* 364. *Hist. tripart. in the end of the fift booke.*
2	e	*Nones of Nouemb.*	4	
3	f		3	
4	g	*Day before the N.*		
5	A	*Nones of Nouem.*		
6	b		8	
7	c		7	The tenth of this moneth *An.* 1483. D. Martin Luther was borne in Islebia.
8	d	*Idus of Nouemb.*	6	
9	e		5	
10	f		4	The 15. of this moneth was made a new holiday by Ieroboam without the commaundement of God, whereupon hee committed most wicked Idolatrie in Dan, and Bethel: but he remained not long vnpunished, nor his people vnplagued for the same, as may appeare, 1. *Kings* 12. *verse,* 32. 33. 1. *King.* 13. 1. 2. *&c.*
11	g		3	
12	A	*Day before the Id.*		
13	b	*Idus of Nouemb.*		
14	c		18	
15	d		17	
16	e		16	
17	f		15	
18	g		14	
19	A		13	
20	b	*Calends of Decemb.*	12	
21	c		11	
22	d		10	Queene Elizabeth began happily to reigne for the aduancement of the Gospell of our Sauiour Christ, the 17. of this moneth. 1558.
23	e		9	
24	f		8	
25	g		7	
26	A		6	
27	b		5	The 18. of this moneth Titus the Emperour most cruelly executed to death a great number of the Iewes, *Iosephus lib. 7. cap. 10.*
28	c		4	
29	d		3	
30	e	*Day before the Calends of Decemb.*		

Festiuall daies in this moneth are the first daie, The feast of All Saintes. The 30. and last day Saint Andrew the Apostle.

12. December called of the { Latins, *December*. Græcians, *Poseideon*. Hebrues, *Sisseu*, & is their 9. moneth. } hath 31. daies.

1	f	*Calends.*		The 15. of this Moneth Antiochus placed an abominable Idoll vpon the altar of the Lord, *Macc.* 1. 57.
2	g	*Nones of December.*	4	
3	A		3	
4	b	*Day before the Nones of Decem.*		
5	c			The 20. of this moneth Esdras exhorted the Israelits to put away their strange wiues, 1. *Esd.* 9. *verse* 5. 6. *&c.*
6	d		8	
7	e		7	
8	f	*Idus of Decemb.*	6	
9	g		5	The foundation of the second Temple was laide the 24. of this moneth, *Hagg.* 2. *verse* 11. 19.
10	A		4	
11	b		3	
12	c	*Day before the Id.*		
13	d	*Idus of December.*		The 25. of this moneth our Sauior Christ was born of the Virgin, the yeare after the worldes creation, 4018. On which day also Antiochus Epiphanes entred into Ierusalem with a mightie army, and spoiled the same, *Ioseph. lib* 12. *cap.* 6. On this day he prophaned the altar of the Lord, 1. *Macc.* 2. 62. which day also the Iewes kept holy, because theron the temple was purged from Idolatrie. 1. *Macc.* 4. 59.
14	e		19	
15	f		18	
16	g		17	
17	A		16	
18	b		15	
19	c		14	
20	d		13	
21	e		12	
22	f	*Calends of Januarie.*	11	
23	g		10	
24	A		9	
25	b		8	
26	c		7	
27	d		6	
28	e		5	The 28. of this moneth Herod caused the poore Innocents to bee murthered, thinking thereby to haue slaine Christ, *Matth.* 2. 16. *&c.*
29	f		4	
30	g		3	
31	A	*Day before the Calends of Januar.*		

Festiual daies in this moneth are the 21. *Thomas* apost. 25. the Natiuitie of *Christ*. 26. *S. Steuen*. 27. *John* the Euang. 28. *Innocents*, called cõmonly *Childermas day*

To the honorable and right Vertuous and Religious Lady, the Lady *Margaret Smith*, wife to Sir *Richard Smith*, Knight, Surueyer Generall to Prince *Charles*, and of his Honorable Councell of Reuenues.

Good Madam.

I Here send your Ladiship a poore wandring Pilgrime that craueth your charitable entertainment, who hath beene neere forty yeeres an extranagant without a Patron; and is now returned home againe vnto his Master; not altogether in the same habit hee departed first from mee: but with many patches of errors inserted, I know not how by the seuerall ouersights of some Printers, hauing past the hands of many. And I, hauing repaired some defects found therein, doe againe send it forth (presuming now)

now) vnder your Ladiſhips name, for whoſe ſake, I know, he ſhall finde no worſe, but better entertainment then heretofore; although, if it could ſpeake, it would tell your Ladiſhip, that it hath been welcome for it owne ſake, into the hands (howſoever into the hearts) of many thouſands, who are fitter and better able to witneſſe for it then I, who (as many fond fathers doe) may conceiue better of an vnworthy childe then it deſerueth. Therefore will I leaue it now to your cenſure and ſafety, knowing your affections to bee good to ſeeming, much more to good indeed, and your iudgement iuſt in things truly good, wiſhing all goodneſſe to increaſe in you according to your godly deſires; humbly taking leaue.

Your Ladiſhips euer
to be commanded.
I. Norden.

my houſe this
20. of Iune, 1620.

A familiar Admonition *to the Zealous Reader* concerning the most godly *exercise of Prayer.*

MAny are the Godly and zealous Treatises which are already extant, tending to the encouragement of those that hunger and thirst for the true seruice of the Liuing God. Yet, gentle Reader, I craue thy Christian Patience friendly to accept this simple trauell of mine heretofore published, and now augmented. And this my simple admonition thinke not superfluous, but a thing tending to win the weaker sort to more willingnes to this diuine exercise of praier, a thing not new, yet needfull; a thing old and ancient, long agoe practised of the poorest, exercised of the most excellent and godly of the earth, the Prophets, the Patriarchs, the Apostles, and of Christ himselfe, the paterne of piety: who gaue the

the first plot of perfect Prayer, of his own proposing, most plaine, pure, precious, & profound, in these words, *Our Father which art in heauen, &c:* To the substance whereof, although there can be nothing added, nor from thence any thing can be take away, without manifest impiety: yet are wee not so strictly tied to the words thereof onely, but that wee may according to our seuerall occasions (which are infinite) dilate vpon the same to our comfort in him, without offence to the Maiesty of God, if it bee done in true zeale, without the which, euen the most effectuall praier is sin. I cannot but confesse, that great is the frailty remaining in mee, which in my trauell in this practise hath greatly hindred me: and many are the vanityes of my minde, which in my cheifest desire haue miscarried me. Yet such hath beene the fauour of my heauenly Father, that he hath hitherto assisted me, and to my comfort hath performed that, which of mine owne proper power, wisedome and will, I could not performe. And these prayers, which in this little Volume thou shalt finde, haue beene to me not a little comfortable, and to the faithfull, exercising them, they will be profitable, of whatsoeuer estate, degree, calling, or ministery they be: although I presume not to

teach, but desire to be taught: and expect no praise, but euen in heart yeeld all the praise to him that was, and is the guide and stay of all that truely seeke to serue him. Which I beseech him to grant vs faithfully at all times to doe: not onely in the outward word, with the lips only, and with a shew alone, but with the inward affection of the heart, with the longing desire of the soule and the ardent consent of all the powers of our bodies. So shall our prayers please him, and euen the grones of our hearts, which passe in silence, shall present our cause before the Tribunall seat of our good God, who is alwaies neer at hand, and ready to performe what is most necessarie for our estates in this life, which in respect is but a span-long: yea could we liue a thousand yeeres, it were but one day. Wee may not too much regard the ouer-dainty maintenance of our corporall estates: we may not ouer-curiously seeke the meanes to become admirable in respect of our authority, of our riches, of our friends, and of our carnall pleasures, wherewith alas our weake natures, our fraile conceits, and our carnall desires are often beguiled, and our poore soules often dangered and miscarried. Wherefore it behoueth vs carefully, first and before all things, to seeke the

King-

Kingdome of GOD, the way, the meanes, and the guide thereunto; which is not to bee ſought elſe-where, but in the Word of GOD by Prayer. It is not in the outward view, and therefore to bee ſought from aboue, and to be inwardly receiued and comprehended by Faith. It is the Kingdome of the myſteries of GOD. It is the keeping of his Commandements, and the due obedience vnto his Will. The way thereunto is by grace (the gift of GOD) which he giueth to them that faithfully aske it. The meanes to helpe vs thereunto, is Chriſt the Sonne of GOD: who ſitting at the right hand of the Father, obtaineth and ſendeth vs that grace, which guideth vs; and giueth all things elſe, both ſpirituall and worldly, that hee ſeeth needfull for vs. But notwithſtanding this ſingular benefit of the mediation of Chriſt vnto his Father for vs, wee are not diſcharged of this neceſſary exerciſe of Prayer; but ſo much the more enioyned to the executing thereof continually, inſtantly, faithfully and zealouſly, for the graces of God: which are the things, without the which, all our prayers, all our ſpeeches, bee they many or few, be they lowd or ſilent, be they of what kinde or ſhew ſoeuer, auaile

vaile nothing. But wee must first found all our desires and prayers vpon an vndoubted Faith, wee must powre them from the very bottome of our hearts, and continue them in a godly patience, and all in the Name of CHRIST IESVS: in whose name, and for whose sake, all things necessary are promised to bee giuen to those that aske according to the Will of God. Wherein wee must note, that wee are not permitted rashly to desire any thing according to the desire of fleshly imaginations, be it in our owne conceits neuer so meete and necessary, for the wisedome of the flesh is foolishnesse before GOD. But we must first duely consider what direction the Word of GOD giueth vs in that behalfe: and then in all humility, to repaire vnto the Fountaine from whence that gift (for which wee pray) must come; to wit, CHRIST, the meane to obtaine good successe in our Petitions. Wee are sinnefull, and therefore great, yea, the greatest occasion to flye vnto GOD, is for the forgiuenesse of sinnes, and in this point haue all men cause to vse this exercise. For who so is sinfull and seeking no redresse for that sore, and dieth of that disease, he is in perill of Death eternall. And if any man

man (in his owne conceite) acquite himselfe from sinne, and suppose himselfe free from falling before God, in some grieuous offence, and therein flatter himselfe, and refuse to repaire vnto GOD for pardon of his sinne, great is the danger, that that little sparke of Presumption may inkindle in such a soule, to his vtter condemnation. Wherefore great is the occasion, which the sinne of euery day, yea of euery houre ministers vnto the iust to call vnto GOD not onely for pardon, but for strength to vnderstand that, which often at vnawares ouercommeth the most godly. Wee must therefore, in this behalfe, be carefull to repaire vnto the head of our comfort here, IESVS CHRIST, the Lambe of God that taketh away the sins of the World.

Many are the worldly occasions which force euery man to seeke reliefe at the hand of GOD, which wee are not onely permitted, but commanded to doe: not by our owne corrupt and peruerse meanes, which we are not onely not permitted, but forbidden to vse. Wee must duely weigh, and carefully consider our wants: for great are the errours of flesh and bloud in this behalfe

halfe. For wee see, that our long continuance in licentious and wilfull liberty in this point of negligence to serue GOD, is more then in the dayes of our forefathers; for when they were in distresse, when they were in danger, when they were in most perillous estate, they disclaimed their owne meanes, and cleaued vnto the Prouidence of GOD, they forsooke the ayde of the flesh, and framed their desires according vnto the Spirit: *Elias* in the Wildernesse, *Daniel* in the Lyons Den, *Ioseph* in prison, *Dauid* in distresse, and all the holy ones in the old time; in all their troubles, left worldly trust, and addressed themselues onely to the ayde of the liuing God: not refusing such lawfull meanes, as in his Wisedome hee prouided, and that past all humane hope. The Children of Israel hee deliuered through the Red Sea, in time of danger: he gaue them both food and water by vnexpected meanes: hee deliuered *Peter*, *Paul*, and others from the enemies hands miraculously in his Wisedome; and hee worketh so for all that trust in him at this day. For his good will and loue is not diminished, nor his power and louing hand shortned, but in his wonted loue, hee helpeth all that rolye

vpon

vpon him. But such is the peruerse crookednesse of mans nature, that now in these dayes they striue euen to deny the Ability of GOD in working for his: and by their actions they thinke that the Arme of God is weakned, his Power lessened, and his care of his Children not to be as then it was. And therefore they relye vpon the ayde of man, the helpe of flesh and blood, the strength of their owne arme, the wisedome of their owne pates, and the Imagination of their owne head, the broken Reed of Ægypt: wherein they disclaime the helpe of GOD, the mercy, the loue, the care and Prouidence of the most Highest. For alas, doe we not see, that how many sorts of men, so many meanes to maintaine their estates? The rich, into whose hands GOD hath vouchsafed his gifts, they giue Glory to their owne deuices, and presume vpon their owne policies,; keeping their store for a deare yeare: whereas the Will of GOD in giuing, is to the reliefe of their needie Brethren. Now, for that the Will of GOD is broken, the poore oppressed, and themselues thereby highly endangered, they shew themselues vntaithfull in the Prouidence

of

of GOD, in that they feare, that if they giue, they shall impouerish themselues. They thinke not how God wrought with the bountifull widdow of Sarepta, *Elias* hostesse, in multiplying that, whereof she liberally gaue for his sake. They rather fooliſhly endeauour to heape vp riches not knowing who shall enioy them: they purchase lands, and know not who shall inherit them: they build gay houses, and know not who shall possesse them; and flatter themselues, and say: Soule, take thine ease; when death standeth at the doore, ready to take their Soule from them. And being thus choaked with the riches of the world, the remembrance of the seruice of GOD is banished to the materiall Church, where if they present themselues on the Sabbath day, they thinke it a sufficient discharge to heare the ordinary seruice, when all the rest of the day they spend in worldly conference, and prophane exercise worse then the rest of the weeke. Alas, what deuotion appeareth in these persons? I speake but to them, whose conscience shall accuse themselues. God grant a speedy reformation without compulsion. GOD will not be mocked.

Now, for the poore afflicted ones; great is the frailty remaining in the

moſt: God grant patience to all. Such is the common courſe of fleſh & blood, accõpanied with diſtreſſe, that for the moſt part, either violence, or impatiẽce, or wilfull rebelliõ againſt God, is the effect of their conceits, touching their hardeſtate And ſo farvnlike chriſtians (for the moſt part) are we, that we, in ſted of being followers of him, deny him: in ſted of patient acceptance of his croſſe, we wilfully caſt it off by means vnlawful, by robbery by theft, by violence, & by blood. And if opportunity ſerue to neitherof theſe, we euen take counſell of *Iobs* wife, to curſe God, and (in brutiſh manner) to leaue the beſt refuge, namely, to repaire to GOD, and at his hands to ſeeke that which in good time he giueth to all, in faith deſiring it; whether it be reliefe in pouerty with *Elias*, freedome from bondage with *Daniel*; deliuery from our enemies, with *Dauid*; or comfort in all diſtreſſes, with the children of Iſrael. We ſeeke wrong meanes in ſuch diſtreſſe, wherein we erre, not knowing that as GOD was louing vnto Iſrael, ſo hee is louing to all that loue him truly, that eal vpon him faithfully, that attẽd his aid patiently, and obey his wil duly. There is no cauſe why any man ſtands doubtful of reliefe at the hands of him that neuer fail-

faileth to perform that which he promised: for if we aske, we shall haue; if we seeke, wee shall finde; if we knocke, he will open the gate of his mercies, and powre the dew of his blessings plentifully upon vs, not regarding the person of any, but the obedient hearts of all. And therefore may the sinner penitent, the rich man truly liberal, and the poore distressed man faithfull, (to their comforts) resort to the Throne of God, in prayers, and be assuredly heard to their assured pardon in the blood of Christ, to their comfort, as well in pouerty as in abundance.

It resteth now that wee pray one for another; for our gracious King, that God may bee pleased in mercy long to preserue him a King ouer vs, and that hee may continue a ioyfull Father in our English Israel. For all other Christian Kings, we must likewise pray, that God will increase in them the spirit of wisdom and fauor to the distressed flocks vnder their seuerall charges & gouernments. We must be mindful of our poore Christian brethren, both at home & elsewhere: and for the aduersaries of Gods truth (that now beginne to assaile vs, as wee see, and whom God himselfe hath ouerthrowne, to incourage vs) that ei-

ther it may pleaſe him to conuert them, or to turne their forces from vs: and that it might pleaſe him in mercy to direct the liues and conuerſations of his Miniſters, that they by his ſpirit may preach both truly and boldly. And leſt their looſe liues ſhould be a ſlander vnto his word, let vs pray that his grace may hold them from falling into that, which the arch-enemy of religion indeuoureth to draw them, and whereunto the fleſh is prone to yeeld, and the captious cauillers at the truth, ready to publiſh, to the end to bring his word (by them duely preached) into reproach in this world: and that we that are to bee taught by their doctrine, may attentiuely heare, truly vnderſtand, and diligently execute that, which the word of truth teacheth.

Thine in Chriſtian

Good will,

I. N.

A PENSIVE Mans Practice.

In thy feare (deare Father) I heere preſent my ſelfe vnto thee, beſeeching thee to heare me, and to addreſſe my heart truely and zeatouſly to call vpon thee.

A ſhort, but an effectuall prayer that we may leaue our ſelues, and leane vpon God.

O God my God, vouchſafe to take mee from my ſelfe, that I may wholly dedicate my ſelfe vnto thee: vouchſafe to take from mee all things that withdraw mee from thee, and giue mee thoſe things which may bring mee wholly vnto thee, in Jeſus Chriſt, Amen.

A prayer to Chriſt, that hee will preſent our prayers to God.

O Louing Ieſus, who haſt taken vpon thee to be our interceſſor and Ad-

uocate vnto God thine heauenly Father: vouchſafe (I humbly beſeech thee) to preſent theſe my ſupplications & prayers vnto his heauenly Maieſty, that for thy ſake they may bee acceptable vnto him, to the waſhing away of my ſins, and obtaining things neceſſary for me and all men, according to his heauenly will in all things, through thy Blood, Chriſt Ieſus, Amen.

O Lord increaſe our faith.

O Lord, open thou my lips, that my mouth my extoll thee with praiſe, and be thankfull vnto thee for thy benefits; and grant that I ſpeake nothing but that which may be to thy honour and glory, and to the reliefe of my neceſſities bodily and ſpiritual.

O Lord make ſpeed to ſend me helpe and ſuccour from the Tower of thy ſtrength.

O Lord, let thy heauenly Kingdome be alwaies ready to receiue me to eternall ſaluation, Amen.

Eternall praiſes bee vnto thee, Oh God, So be it.

O Lord increaſe our faith.

A prayer for the assistance of Gods holy Spirit, to make vs apt to pray, when we be dull.

Aske what thou wilt, and thou shalt haue,
If thou in Christ the same doe craue;
For Christ thy Mediator sees,
when thou to him dost fall on knees.

The Motiue.

CHrist our Sauiour hath willed vs to aske, and we shall haue, to seek, and we shall finde, to knock, and it shall be opened vnto vs. And the more to assure vs he most louingly perswadeth vs, if we that be euil, can giue vnto our children good gifts when they aske them; how much more shall our heauenly Father giue his holy Spirit, if we faithfully desire it? And for as much as our vnderstanding is dark that we know not what to aske, nor how to pray as we ought, but by the Spirit it selfe, who maketh request for vs with sighes which cannot be expreſt; let vs fall downe vnto the throne of his Maiesty praying faithfully for it, and it shall be giuen vs: without the which, al praiers are vaine.

The prayer for the assistance of Gods Spirit in prayer.

OAlmighty God, and omnipotent Father (who comforteth such as

be ſorrowfull, and who giueſt all good and perfect gifts.) thou of thy free fauour and loue, haſt willed vs in all our afflictions and neceſſities, and as often as we ſtand in need of any of thy bleſſings, or feele our ſelues burdened with any kinde of tribulation or affliction, either of body or of minde, to call vnto thee in the name of thy Sonne Ieſus Chriſt, and thou wilt grant what we want. Moſt humbly I beſeech thee, to ſend downe vpon my darke vnderſtanding, the bright beames of thy holy Spirit to lighten mee, and to direct mee in all my ſupplications and prayers: and eſpecially at this time, Oh LORD, for that thou knoweſt my weakeneſſe, and ignorance to bee ſuch, as I am altogether vnable to frame my requeſt according to thy will, or to ſeeke that is truely for mine owne ſoules health, and am altogether ignorant of the right gate to knocke at, without thine eſpecial grace directing and aſſiſting mee. Wherefore I moſt humbly beſeech thee, in the name of him thy Sonne, to addreſſe and prepare my heart to the right vnderſtanding of the true and vnfained calling on thy Name, for ſuch things as thy wiſedome ſhall thinke

moſt

most expedient for mee, both to the obtaining of thy heauenly Kingdome, which is before al things to bee sought for and for temporall blessings necessary, best knowen vnto my selfe: which in respect of my ignorance, my dulnesse, my corruption, my weakenesse, and the guilt of mine owne conscience, I cannot craue in such due and faithfull manner as I ought. And therefore (most louing Father) according to thine owne most fatherly calling, I heere prostrate my selfe in heart before thy Throne, in the name of Iesus Christ thy Sonne, beseeching thee that thou wilt aid mee with thine holy Spirit in my prayers, that, being of my selfe dull, I may be thereby made zealous, and whereas I am of my selfe cold, I may thereby bee made feruent and faithfull, that my prayers bee not as smoke which vanisheth, or as the winde which passeth away, as being only in the lippes, and not firme in the heart, let it bee an effectuall and acceptable sacrifice, sweete and pleasant in thy sight, and let nothing passe the bound of my vnfained lippes, but that which may beseeme a single heart alwaies sounding out thine honour, and setting forth thy most worthy

praiſe. Let thy holy Spirit (O Lord) come vnto me, let it continue with me, worke and preuaile effectually in mee, vnto the end: that I may both at this time begin, and for euermore continue as thou willeſt I ſhould, namely, in faith, that I fall not into any tentations; in hope, that I may conſtantly looke for, and fruitfully attaine vnto perfect vnderſtanding of thy will, and ableneſſe in all things to fulfill the ſame. Make mee alſo (good Lord) fervent in loue, that I may freely and vnfainedly (euen from my heart) forgiue and forget all iniuries, wrongs, and euill doings of ſuch, as by any meanes haue offended mee, with hearty prayer for their amendment: that approaching vnto the Throne of thy mercy (in pure and ſimple heart) I may heartily, as well for others, as my ſelfe, for things neceſſary both for bodie and ſoule, make my humble petitions vnto thee, and in thy good time, taſte that moſt ſweet fruite, the performance of my humble prayers according to thy will. So ſhall I ſing forth thy praiſe, and giue glory to thy Name for euer.

O Lord increaſe our faith.

A ſhort prayer for zeale to pray.

O God Almighty, moſt louing and moſt righteous, who haſt promiſed to inſtill into the hearts of thy choſen ſeruants, grace vnfainedly to ſerue thee and to call vpon thy holy name, wherein all comfort conſiſteth: vouchſafe I humbly beſeech thee, of thy mercy to expell out of my heart, all naturall dulnes miſbeliefe, and blindnes of error, and to giue me a holy zeale, and vnfained deſire to proſtrate my ſelf in heart before thine heauenly Maieſty in faith vnfained: and that at this time it may pleaſe thee, ſo to direct and accept my ſupplications and prayers, as I may obtaine at thy mercifull hands, whatſoeuer thou ſeeſt neceſſary both for body and ſoule, through Ieſus Chriſt our Sauiour and Redeemer.

O Lord increaſe our faith.

A morning prayer for the working day.

Before thou doe thy worke beginne,
Thanke God, craue pardon for thy ſinne;
And then thy worke ſhall proſper ſo,
As want ſhall neuer breed thee woe.

The Motiue.

WHat great benefit we receiue at the hands of the Almighty God

by

by our natural ſleepe, none is ignorant: what perill wee eſcape in the darke and dolefull night, we may eaſily iudge: and what fauour the Almighty extendeth towards vs, in giuing vs lodging, not in the fields but in houſes; not vpon the hard and cold ground, as IACOB had, but vpon ſoft pillowes, warmely couered, experience teacheth. What thanks for theſe ſo bountifull benefits of his, we are daily bound to yeeld, I would we all knew, and had wil to yeeld thanks accordingly. The benefit of our comfortable ſleepe is great, and Gods worke in the ſame, and in preſeruing vs, is wonderfull. Wherefore let vs be mindful to giue him thankes, and with DAVID in the morning, at midday, and at night, let vs call on the Name of the LORD with thankes, and ſay, Lord, let me heare thy louing kindnes betimes in the morning, for in thee is my truſt: this ſhould be our morning ſacrifice. VVe ſhould conſider, that as the night is ordained for reſt, ſo is the day for trauell, for the obtaining of things neceſſary for our ſelus, & ſuch as God hath giuen vs, and not to ſtand in hope for reliefe by other mens helps; but labour, as did *Paul*, and the reſt of the Apoſtles, who tooke nothing of any, but wrought with their hands for it, be-

cauſe

cause they would be chargable to none: And our labour being ioyned with faith and prayer, the blessing of GOD shall so prosper our endeauour, as nothing shall be wanting vnto vs. And therefore before we beginne our labour, we must prostrate our selues before his Throne, from whence commeth all-goodnesse, yeelding vnto his heauenly Maiesty due praises for his continuall louing kindenes towards vs. So shall we be free from danger, and prosper in our callings from day to day, during the whole course of our life, which else (although our vocations breed in vs, in respect of the great increase of riches, security and pride) will be in the last day a heauy burden to our conscience, and accuse vs of ingratitude, to our eternall condemnation.

A Prayer for the working day morning.

OH Almightie GOD, Father of our LORD Iesus Christ, thou hast vouchsafed (of thy great fauour and loue) euen from my childe-hood vnto this day, to take such fatherly care of mee, that nothing hath destroied or hurt mee, but I haue beene safely

lately preſerued both day and night from ſuddaine death, and from all other perils and dangers, incident to mankinde, and haue all my life beene preſerued, without whoſe mercies I had periſhed long agone; and of thy free fauour and loue (without any deſert or merit of mine) haue inioyed the ſweete benefit of ſleep and reſt this night paſt, which is moſt wholeſome to my poore and weake body. O Lord, ſuch hath beene thy fatherly care of me this night paſt, that the ſleepe which thou haſt giuen mee, hath beene moſt comfortable both to my body and ſoule, inſomuch as I am the more aptly giuen to the execution of my worldly buſineſſe, and the ſeruice of thy Diuine Maieſty this morning: wherein aſſiſt mee (ſweet Lord) with the helpe of thine holy Spirit, comfort and defend mee this day and euer with thy mercifull ayde, that no affliction, hurt, or miſfortune diſmay mee: no tribulation, want or anguiſh of mind doe draw me from thee: no worldly care, delight, or fantaſie, carry mee this day, or at any time into any wicked cogitation, action or ſpeech: For, Lord, I know that it is not thy will, that any euill ſhould dwell in vs, or that we ſhould at any

time

time offend thee, but to keepe our hearts pure and undefiled, as a fit receptacle for thy Maiesty. Yet thou sufferest sometimes vnlawful affections to haue the vpper hand, to the end that we (feeling our weakenesse and corruption) should wholly confesse all our strength, all our godly cogitations, and good successe in our workes, to proceed from thee, and any euill motion, and crosse euent, to come of our owne corruption and corrupt affections.

All flesh is full of sinne: the iust fall seuen times a day: and I sinfull wretch fall seuenty times seuen times a day. Wherefore, Lord, forgiue my wickednesse, mine offences and sinne committed, either this night past by foolish dreames, fantasies, or other tentations, or at any time since I came into this miserable world: and grant that being pardoned by thy mercy in Iesus CHRIST, I may proceed in the residue of my dayes, (gouerned by thy holy Spirit) voyde of all offences: doing my vocation and calling, so as it may bee to the setting forth of thy glorie, maintenance of thy fauour towards mee, and getting those things which may bee sufficient for the maintenance of mine estate here, & for the reliefe

relieſe of ſuch as are committed to my charge, without vſing any ſiniſter or vnlawfull meanes, policies or worldly deuices, which are not agreeable to thy Lawes. And grant mee alwaies ſuch regard of ſeruing thee, as thine hand may alwayes direct mee to good and happy ſucceſſe in all my affayres. Bleſſe thou the worke of mine hands (good Lord) and grant mee ſo to flye idleneſſe (the mother and nurſe of euil) that both this day, and all my life, I may, by godly care and trauell, get mee a ſufficient and competent liuing heere, that I bee no burden and charge to ſuch as are rich and wealthy, nor dependvpon the ſuccour, helpe and furtherance of others, whoſe helpe is moſt ſlippery and deceitfull; leſt that in hope thereof, giuing my ſelfe to Idleneſſe and loytering, (when their helpe ſhall bee withholden from mee) I bee driuen (as the wiſe-man ſaith) To goe in a ragged coat, and to want my foode. But contrari-wiſe (Oh Lord) grant that I may ſo apply my ſelfe to labour and diligent execution of my buſineſſe, this day and euer, that I may (through thy bleſſing) proſper therein, and ſhew my ſelfe ſo helpeful to the poore, impotent, and needy, as

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the fruit of my trauell shall extend vnto, that thou mayest fulfill in mee that most sweete promise of thine: That who so considereth the poore & needy, thou wilt deliuer him in the time of trouble. Lord, thy mercy is infinite, and thy loue towards vs vnspeakeable: wherfore giue mee grace alwaies to serue thee, yea at all times, in all places, both in labour and rest, wealth and pouerty, sicknesse and health, yea, al my life, and in the houre of my death; that I may passe this day, and all the rest of my transitory life, in the fulfilling of thy Lawes, and be euer ready to come and appeare before the throne of mercie in perfect hope of thy louing receiuing me into the bosome of thy sweete imbracings, not for my worthines or deserts (which is but corruption) but for the merits of thy Sonne Iesus Christ, there to rest, enioying the fruits and benefit of his death and bitter passion. In whose name I referre my selfe and all mine, both this day and euer vnto thy fatherly protection: humbly beseeching thee to direct all my thoughts, words and actions, vnto my liues end. Good Lord, Amen.

O Lord increase our faith.

A Prayer for the Morning.

I Thanke me, most merciful Father my maker and preserver, that thou hast so louingly vouchsafed to tender my safety this night past, giuing me sweete sleepe, to the refreshment of my soule and weake body: So (of thy goodnesse) vouchsafe to extend thy louing fauor towards me this day, that therby I may be both safely preserued from all kind of euill, and imploy my selfe diligently vnto the execution of my vocation, to the glory, and to the reliefe of me, and mine, thzough Christ, Amen.

O Lord increase our faith.

A Prayer for the King.

Whosoe thou be, pray God alwayes
To blesse our King with happy dayes:
Whose wisedome (vnder God) shall long
Maintaine this Realme from forraign wrong

The Motiue.

THe certaine expectation of a long peace, and glorious tranquillitie, may

may (without many circumſtances of words) ſuffice to moouc thankefull mindes to praiſe the GOD of Heauen for his vnſpeakeable loue towards vs, in giuing vs ſo louing and gracious a Gouernour; vnder whom wee may not onely peaceably liue, but enioy alſo the comfortable paſſage and food of the Goſpell, to the vnſpeakeable comfort of all true Chriſtians, longing for their ſaluation, when many other Nations haue wanted the ſame, to the famiſhing, as it were, of their poore ſoules. Wherefore, conſidering that wee may (if not the more to our ſhame) feede thereon at full, and are thereto friendly intreated, and enioyned not onely (which is generall) by the Word it ſelfe, but by ſeuerall inſtructions ſet forth (for the furtherance of Gods glory, and our profit) by his Maieſty. And conſidering alſo, that the Apoſtle commandeth vs to pray for all men, but eſpecially for the good and proſperous eſtate of Princes, that we may liue godly vnder them: We therefore aboue other nation, hauing vnſpeakeable cauſe to praiſe God for his Fauor, in vouchſafing vs this great bleſſing of a godly, zeaous and mercifull prince; let vs beſeech God of his goodnes fauourably to looke

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vpon him, and to grant vnto him a prosperous raign, with many and happy daies to the pleasure of him, and comfort of vs. Let vs not forget it, lest God forget vs & turne our food into famine, our peace into warre, and his long sufferance into sharpe correction.

A Prayer for the King.

ALL possible thanks we giue vnto thee, O Lord of mercy, King of all the Kings and Kingdomes of the earth, for that thou hast vouchsafed to place ouer vs, (thy little flocke of this Realm) so gracious a protector of true religion, Charles, by thy heauenly prouidence) our King vnder whom enioying free liberty of the true seruice of thee, we rest in a quiet estate, both of bodies and mindes. We humbly pray thy fauourable regard, to behold with mercifull eyes the same thy seruant, our soueraigne Lord and Gouernor, and to fructifie his heart with the grace of thy holy Spirit, that he alwaies inclined (by the working thereof) to the setting forth of thy word, may walke according to the truth of the same sincerely: that we thy seruants, and vnder thee his subiects, seeing his godly

example

example, may bee ashamed to fall from that true forme of honouring thy name which for thy glory, through thy grace, by the rule of thy holy word, is prescribed vnto vs. And vouchsafe to stir vp in him zeale of thy glory, and a desire to establish whatsoeuer wanteth in this Church of England for the increase of true and sincere Discipline. Banish from his heart all ignorance, and print therein perfect wisedome and knowledge of thy heauenly will: giue him an obedient minde, abounding with all humility towards thy diuine Maiesty: Saue and defend him from the tyranny of forraigne power & authoritie, and from all such as confesse not inwardly vnfained zeale of the Gospell. Giue him godly Councellors, and such zealous and true harted Ministers of thy will, that he and we (according to the truth of euery our seuerall functions) may sincerely serue thee in this life, and in the end for euermore raigne with thee in thy heauenly kingdome, for Jesus Christs sake our onely Redeemer, Aduocate, and sweete Sauiour, Amen.

O Lord increase our faith.

A Morning prayer for the Sabbath day.

Let labour paſſe, let prayer bee,
This day the chiefeſt worke for thee.
Thy ſelfe, thy ſeruant, Oxe, and Aſſe,
This day muſt let all labour paſſe.

The Motiue.

AS the Lord hath aſſigned vnto man ſixe daies of ſeuen for his neceſſary trauell: ſo he hath expreſſely cõmanded the ſeuenth to be hallowed, & kept onely for the ſeruice of himſelfe. Wherein (all buſines ſet apart) we ſhould reſerue our ſelus to praier, to the hearing, or reading of the Word of the Lord, without any vngodly exerciſe at all, as gaming, gadding wanton paſtimes, behauing our ſelus ſoberly. And as *Dauid* did euery day, ſo let vs eſpecially on this day inſtantly cal vpon the name of the Lord, & he will heare vs. And with *Eſay* let our ſouls with longing deſire in the night ſeek to the Lord, and in the morning early call vpon his name: ſo ſhall our doings pleaſe him, and all go well with vs. He hath reſerued this day for the ſeruice of himſelfe, only puniſhing ſuch (euẽ with death) as break the ſame: as it appeareth in the booke of

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Numbers, by him who was at the commandemẽt of the Lord, stoned to death for gathering stickes on the Sabath day. By vs it is farre more prophaned. But blessed is the man that keepeth the Sabbath day vndefiled, seruing the Lord in prayer, not in seeking his owne will, but the will of Lord. And let vs endeauour to sanctifie it, that it may be honoured, & not abused and dishonoured as it is, lest God the Creator of it and vs, punish our disobedience with his scourges in his ire and giue vs in stead of plenty, want; in stead of preaching of his Word, suffer vs to bee besotted with traditions of men. Let vs, I say, bee carefull to serue the Lord with reuerence, and keepe this day holy, as he hath made it holy.

The prayer in the morning for the Sabbath day.

O Almightie God, and Father most high, Protectour and keeper both of the soules and bodies of the faithfull, I yeeld thee humble and heartie thankes for defending and sauing mee, thy sinnefull creature, this night past, and all the rest of my life hitherunto, from for-

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daine death, and from other perils and dangers, whereinto my silly soule and weake bodie are subiect to fall: and wherewith I am so beset, that had I not beene preserued by thee, it could no otherwise haue beene, but my bodie had perished, and my silly soule been carried into euerlasting damnation.

But, most gracious Lord, my strong castle and defence, my shield and buckler, my sure refuge and succour (who hast continuall regard of the safetie of thy seruants, and neuer sufferest them to be ouercome with any kind of euill, nor to fall into any kinde of danger, vouchsafe to forgiue mee whatsoeuer I haue committed and don against thy diuine will, either sleeping or waking, this night or at any time (secretly or openly) heeretofore, by reason of the corruption which remaineth in me.

And vouchsafe, that as I haue by thy protection passed this night, so I may enioy at thy merciful hands whatsoeuer thy fatherlie Prouidence shall thinke meete and conuenient for mine owne, & for the relieke of such as thou hast committed to my charge and gouernment, this day and euer.

Establish, good Lord, thy holy spirit in mee, and thereby so strengthen mee

that

that I may withstand all euill motions of the flesh, all vngodly desires of the minde, and worldly vanities: that I may feruently as I ought, and continually, both in the morning, at night, and at noone-day, yea, and at all times and in all places, truely serue thee without hypocrisie, dissimulation, or malice. And for thy mercies sake, keepe me this day, and all the rest of my transitory life, from sudden and vnprouided death: Keepe my tongue & lips, that I speake or vtter nothing, which may be either vncomely to be spoken, or wherof may redound hurt or hinderance to my selfe or others: But that I may endeauour as much as in mee lyeth, to speake and vtter those things, which may be to the setting forth of thy glory, maintenance of peace and concord, and to the reducing of such into the right way, as wander and goe astray. As for slandering, lying, backbyting, faise witnesse bearing, enuy, & the like, good Lord, take vtterly from mee. And keepe my heart and minde from the most damnable sinne of murmuring against thee, and from despaire: that in all aduersities, tribulations, & troubles, I may alwaies beare a patient, contented, faithfull, and thankfull

minde with ful perſwaſion, that how-ſoeuer it goe with mee, if thou ſuffer mine aduerſaries, being malicioufly bent againſt me, to reuile me, perſecute mee, to moleſt or hurt mee; or if thou permit my ſubſtance by any caſuall meanes to be diminiſhed; or if I ſuſtaine loſſe of my friends, ſickeneſſe of body, or hurt of my limbs, I may acknowledgeths ſame to proceed through my ſinnes, by thy prouidence and loue, for my reformation, knowing that nothing happeneth vnto thoſe whom thou loueſt (breed it within their weake minds neuer ſo great griefe, or fall it out neuer ſo contrary to their deſires) but it bringeth with it ſome ſecret working of their good: wherefore in the name of thy Sonne Ieſus Chriſt, I moſt humbly beſeech thee, that thou wilt vouchſafe to ſettle in my heart ſuch perfection of patience, as what ſoeuer either this day, or hereafter ſhall happen or befall vnto mee, I may accept it as a moſt wholeſome medicine for my ſo deadly diſeaſe of ſecurity: and ſo in hope of thy louing kindneſſe and mercy towards mee, goe forwards this day and all my life in perfect loue, vnfained zeale, and continuall obedience to thy will, in hearing thy

thy word attentiuely; in reading the same diligently, in following it effectually, and in praying vnto thee zealously & faithfully imbracing all good things willingly, and auoyding all euil warily: that so spending this day religiously, I may the better proceed to the execution of my calling this week following, to the releefe of my necessity, and furtherance of my neighbours; & that continuing vnto the end, I may receiue the reward of thy celestiall Kingdome, which thy Sonne Iesus Christ hath purchased with his blood for al true beleeuers in thee. In number of whom (sweete Lord) for the merits of him thy Son, make me, that I with them, and they with me, may continually sing laud and praise vnto the Trinitie: which grant for thy Sonne Iesus Christs sake, Amen.

O Lord increase our Faith.

Another short morning prayer for the Sabbath day.

ALl possible thankes I render vnto thee, most louing and mercifull Father, that it hath pleased thee to bee my careful watch man this night, preseruing mee from many euills, and

vouchſafing ſleepe vnto mine eyes, to the vnſpeakeable comfort of my ſoule and body.

Let it likewiſe pleaſe thee, I humbly beſeech thee, to giue me grace according to thy heauenly will, and expreſſe commandement (as at all times, ſo this day eſpecially) to apply my ſelfe to the ſeruice of thee, in all goodneſſe and pureneſſe of life, leauing all bodily labours and exerciſe, as the ſanctity which thou in the beginning gaueſt vnto the ſeuenth day, when thou haddeſt finiſhed all thy workes, doth iuſtly deſerue, Amen.

O Lord increaſe our faith.

A Prayer for the Euening.

When thou betakeſt thee to thy reſt,
Commit thee to the Almighties beſt:
For when thou lyeſt downe at night,
Thou art not ſure to ſee day light.

ALthough wee cannot at all times duely examine our ſelues as concerning our life paſt, yet once in the day it is moſt requiſite to conſider, how wee haue ſpent the time paſt; namely, at night, to weigh what we haue done the day

day before, and in the morning to consider how wee haue past the night: For although the night was ordained for rest, yet many wicked cogitations creepe into our minds, whereby we offend God and that euen in our sleepe: but especially, waking, when, wallowing vpon our beds, wee let our minds runne after vanitie: And so, our hearts, being fraught with wicked desires and contagious thoughts, sleepe stealeth vpon vs, and possesseth our mortall bodies, without any calling for Gods assistance or pardon: In which dangerous slumber, if GOD should dissolue the body from the soule, in what case were wee dying without repentance? It greatly behoueth vs therefore, that our last cogitation (before we take our rest, or shut vp the eye liddes of our hearts in slumber) should be of our time past, and ill spent, and for the same to craue pardon, and that instantly in Christ: cleansing our heart from all iniquity, euen by an open confession thereof vnto God, vnto whose protection wee may then referre vs, and sleepe. We must, as saith *Paul*, watch and be sober, singing praise vnto the Lord, as *Dauid* did; giuing him thankes for the helpe of his presence, that is to say, for his protection the day

paſt: praying the ſame in the night when all things (by reaſon of darknes) are hidden, when the wicked goe about their euill pretended purpoſes, to the diſturbance of the godly.

Therefore whatſoeuer we doe (whether wee lyè downe, or riſe vp) let vs bee meditating the Law of the LORD. So ſhall our ſleepe comfort vs; and our labour profit vs: and whether we ſleep or wake, the Lord ſhall be our defence and keeper.

A prayer for Euening.

O My heauenly God and eternall Father, giuer of good things, and protector of all that loue thee, I yeelde thee moſt humble & hearty thanks for thy ineſtimable benefits, not onely for keeping and preſeruing mee this day, but all my life, that neither my enemies haue preuailed againſt mee, as they ſought and deſired, nor any other miſ-fortune (which in this world is incident to mankinde) hath ouercome mee: but haſt like a louing Father and carefull purueyer, giuen and prouided for mee all things neceſſary: in ſomuch that I haue beene well refreſhed and repleniſhed with thy great benefit of feeding, and with thy gracious benefit of clothing

clothing mee: so that I haue not fainted through want of foode, nor beene oppressed with ouer-much cold for lack of rayment, as with mine eyes (to my great griefe) I may, and doe behold a number daily in diuers corners of the streets and waies as I passe, who are most grieuously afflicted with hunger, cold, sores, and sickenesse, whom also thou hast bought most deerely, and yet sufferest them to bee oppressed: and I, who haue deserued no lesse (nay rather good LORD, a great deale more then some of them) haue by thy Fatherly goodnesse not onely escaped those affliction, but receiued at thy mercifull hands infinite good gifts, and vnspeakeable benefits: For which thine inestimable loue, I cannot sufficiently praise thee. O LORD, forgiue mine offences, which this day I haue committed and done against thy Almighty Maiesty, whether they be secret and vnknowne, or open: whether they were done in youth, or at any time since. Pardon them, Oh God, for Jesus Christs sake: and vouchsafe mee thy grace to amend my life, and to returne vnfaynedly to the seruice of thee. And forasmuch as I cannot continue without

thy continuall protection, vouchſafe to extend the ſame vnto mee thy wretched Creature this night, that I may quietly take my reſt, which thou haſt appointed for a refreſhment of my wearied members, and haſt ordained the night and darkneſſe, as a time moſt conuenient to take the ſame in, beeing a time wherein I ſhould to that end ceaſe from my labours and daily affaires. And to mée thy poore creature (who of my ſelfe am neither of power to lie downe, nor being laide, am able to riſe vp) vouchſafe thine especiall aſſiſtance and helpe, that in thy Name I may lie downe, and receiue at thy mercifull hands ſweet and comfortable reſt, not according to the greedineſſe of my corrupt nature, but as ſhall bee onely expedient for the refreſhing of my weake body. And forasmuch, good LORD, as thou knoweſt, with what mortall foes mankinde is continually compaſſed and aſſaulted both ſleeping and waking, who endeauour by all meanes to intrap vs by ſome euill or other, which we heare or ſee in this vale of vanitie to our delight, though contrarie to thy will, whereunto wee often yeeld, and that in the day time, much more, in the darke and loth-

lothsome night (wherein all things are couered and hidden; and when the heauinesse of drowsie sleep keepeth downe our vnderstanding, in which time of darknesse, such as intend to worke wickednesse, are most ready with diligence (abhorring the light,) to put in practice their mischeiuous deuices, I most humbly beseech thee, Oh GOD Almighty, to preuent them in their euill Imaginations, that in no wise they hurt mee; and grant thou sleepe to my body sufficient and not ouermuch, yet to my poore soule watchfull and diligent waking, that I fall into no danger by yeelding to any euill in the sleepe of my body. Vouchsafe also to guard and defend mee, that nothing hurt mee this night, that fire consume mee not (nor any thing that belongeth vnto mee) nor any other danger whatsoeuer dismay mee. Keepe me also, good Lord, from sudden and vnprouided death: And preserue mee by the watch of thine holy Angels, that I may take my rest in quiet vntill the morning, and then giue my selfe to the execution of my body, to the discharge of my vocation, and fulfilling of thy will vnto my liues end. For which thy fauour, I humbly beseech thee, and for

all things elſe neceſſeary for me, and all other whom thou haſt commanded mee to pray for; and namely, for all ſuch as are in any kinde of affliction, in body or in minde, for the teſtimony of thy truth that thou wilt ſtrengthen them & thy whole Church in pure Religion. And for all ſuch as are ſicke and diſeaſed that thou wilt either reſtore them to health, giue them patience, or receiue them to thy ſelfe, out of this mortall life. Preſerue our King and Gouernor, Charles, by thy diuine prouidence ſet ouer vs, and grant that hee may continue to thy pleaſure long and proſperouſly ouer vs. Bleſſe his whole Realmes, and vouchſafe vs all true repentance for our ſins, which deſerue thy heauy Iudgements to bee powred vpon vs, forgiue vs, and giue vs all hearts of Repentance. Bleſſe and defend our Parents, Brethren, Siſters Kinſfolke, Neighbours, and all other whom thou wouldeſt wee ſhould commend vnto thee in prayer, whatſoeuer they bee, and whereſoeuer they remaine. And for the more true & zealous calling vnto thee for theſe things, giue vs all grace in faith to ſay that prayer, which thy Son Ieſus Chriſt taught vs, ſaying: Our Father, &c.

O Lord, vouchsafe to imbrace me with the armes of thy mercy: vouchsafe to receiue me into the bosome of thy loue: shadow me with thy wings, that I may safely take my rest this night in peace, in the name of thy Son Iesus Christ. In whose name I referre mee wholly vnto thy louing protection: beseeching thee, that when my last sleepe shall come, I may take my euerlasting rest with thee, in thy celestiall Kingdome, Amen.

Oh Lord, into thy hands I commend my soule, beseeching thee to blesse, preserue and defend mee this night and euermore, Amen.

O Lord increase our faith.

Another short prayer for the Euening.

O Almighty Lord God, I thanke thee, that this day past, thou hast of thy mercy vouchsafed vnto mee thy poore Creature, not onely protection against all dangers and euils: but also all things necessary. I humbly beseech thee, of that same thy mercy, and for thy Sonne Iesus Christ his sake, to

to extend the like protection and fauor towards mee this night, that I may enioy at thine hands ſafe and quiet reſt to the comfort and refreſhment both of my body and ſoule, for Ieſus Chriſts ſake, Amen.

A godly motiue to the Prayers following.

AS there can bee nothing to the ſicke man more ſweet and acceptable, then that which hee in his owne conceit thinketh ſweet: ſo to the man that groaneth vnder the burden of ſinfull conſcience, or an hard eſtate in this world, there can be nothing more ſweet and delightſome then that which may eaſe the inward minde, which is for the moſt part troubled with ſorrow for the ſame: it is therefore expedient in naturall reaſon: that for the body the things may be prouided, which may agree not onely with the taſte, but with the health of the body of the ſick man.

But farre more expedient it is, that ſom meanes bee carefully ſought for the diſeaſe of the troubled mind, whether it be in reſpect of ſinne remaining in all,

or

or in reſpect of a miſerable eſtate in his life, not equally common to all. For as the mind ouercaried with doubt either of being relieued in reſpect of a low eſtate, without ſome ſweet comfort, carrieth the Soule to deſolation, and layeth (as it were) before the eyes of the naturall man, nothing but humane deuices and policies of reaſon, to intangle the poore ſoule in the net of vtter deſpaire, or dangerous preſumption, which both are euill: So a ſtayed confidence in the merits of Chriſt, in true reformation of life, baniſheth all feare of death and hell, in reſpect of ſinne, and reſting truely vpon the Prouidence of GOD, to receiue in his good time, things requiſite for our bodies, expelleth all feare of periſhing, in reſpect of a low and miſerable eſtate in this life. Without ſinne no man liueth, and therefore a neceſſary medicine is prayer, for the preſeruation of al. Without worldly troubles few can liue, or at leaſt in great danger of many caualties; and the moſt ſecure cannot ſay, I will be ſafe one houre: Nay, he muſt confeſſe his eſtate miſerable, the beginning miſerable, in wayling, crying, and howling: the middle miſerable, in trauell, labour, checks, enemies, and many euils:

euils: the end miſerable, in diſeaſes, in ſickneſſe, in weakeneſſe, diſdained of al, and caſt off at laſt as duſt of the earth, & dung of the field, the fatteſt, the faireſt, the fineſt, the wiſeſt, the wantonneſt; & worldlieſt, being meate for the wormes. Let no man then glory of a rich, or be diſmaied at a poore eſtate; but acknowledge, that the rich as well as the poore, the King as wel as the begger, the higheſt as well as the loweſt, all and euery one hath need of this medicine of prayer, to bee either deliuered from a miſerable eſtate preſent, or from caſuall calamities ſo common to all, if not at one time, yet at another. The Sunne riſeth ſhining, it may ſet ſhowring, there is no eſtate permanent, but hath in it variety in proceeding, and alteration in the end. But theſe counſels are tedious to them that truſt to their treaſure: Theſe perſwaſions are but peeuiſh to men wallowing in pleaſure, The poore man perhaps heareth him, the zealous will aſſuredly learne them, and the godly will carefully performe them, not onely in reſpect of miſery, and for the bettering a low eſtate in this life, but in reſpect of ſinne, the originall ground of all our miſerie: the beame whereof being taken away, we ſhall ſee cleer-

ly, that to a wiſe man riches is not more ſweet, nor pouerty more ſowre, worldly preferment not more to bee deſired; nor a low eſtate more to be contemned; proſperity more to be wiſhed, or aduerſity more to bee diſdained, then may giue ſuch a taſte to the ſicke ſoule, as in a cleere conſcience it may ſay, and in action performe, that hauing nothing, it poſſeſſeth all things, and being poore, it is yet rich, &c. And to this end hath the bountifull giuer of all good gift allotted to euery man his portion great or ſmall, his eſtate high or low, his calling glorious or baſe, according to his good pleaſure: that accord ng vnto the vſe or abuſe of his good creatures, and according to the minds and demeanours of men, he may giue in the end eternally ſweete or ſowre, glo y or ſhame, life or death. And therefore, that all eſtates may bee to the glory of him, and our comfort (be they here in this life high or low) let vs with contented mindes, firſt ſeeke to remooue the cauſe of all euils, the heauy burthen of ſinne, and that in the mercy and merits of Chriſt: For whoſe ſake hee will then giue vs that, which in this life ſhall be for his name glorious; and for our ſoule profitable: namely, for ſinne, true repentance, for

riches,

riches, due thankfulnes, and in the moſt miſerable eſtate, perfect patience, which God grant.

A very godly and neceſſary Praier, diuided into three parts, whereof the firſt containeth a deuout and zealous petition for the forgiuenes of ſins, and eaſe in aduerſite.

O Heauenly Father, which art moſt glorious, mighty, and holy; I humbly ſubmit my ſelfe vnto thee, proſtrate euen vpon the knees of my heart, as not worthy to lift vp mine eies to thy Throne of mercy, much leſſe worthy of mercy. Yea, ſuch (O celeſtiall Father) is the corruption of my nature, the frowardneſſe of my heart, and the readineſſe thereof to offend thee, that I am forced in a guiltie conſcience to cry out and ſay; O Lord rebuke me not in thine anger, nor chaſtiſe mee according to the meaſure of wickedneſſe which is in mee.

Oh deare Father, neceſſary it is that thou correct mee for my faults, but yet in mercy, for that is my inſtruction; not in iuſtice, for that were my condemnation.

Thou

Thou O Lord hast made me, and framed mee in my mothers wombe: yet was I conceiued and borne in sinne, and so most wretched.

The whole race and off-spring of Adam, of whom I am borne, according to the flesh, is corrupt. There is none that doth good, no, not one.

There is none that walketh here on earth, but carrieth about him a heauy burthen of sinfull flesh, which so presseth him downe, that hee groueleth in the puddle of many noysome desires.

Seeing then, O good Father, that flesh and blood cannot carry in it selfe perfect sanctitie, so long as it abideth heere below, but is diuers waies polluted with vncleannes, how can I poore sinfull wretch, but cry out, and confesse that I haue sinned?

The most iust haue beene and are at the feeling of their weakenesse, tushy constrained to say, that the things which they should doe, they doe not: And contrariwise, that which they should not doe, they doe. Seeing then (O deare Father) that weaknes raigneth in all flesh, consider in mercy that I am but flesh, and therefore weake and prone to fall, and to abuse thy graces & blessings many waies bestowed vpon mee.

O deare Father, great is thy mercy: looke not therefore ſtrictly what is done amiſſe in mee, but pardon mee, and ſay vnto mee, as thou ſaydſt vnto Paul, My Grace is ſufficient for thee. This, O Lord is my hope: let mee not be ſent empty away.

O that it may pleaſe thee to turne thine eyes of mercy, not of anger towards mee, and to extend thy grace to my true and vnfained reformation: I hope it (O deare Father) though I haue not deſerued it.

The example of thy free pardon baniſh deſpaire; Paul, Peter, Dauid Mary Magdalen, and other offenders, haue freely receiued Comfort, where they deſerued puniſhment: And therefore (O LORD) forget not now the humble ſuit of a ſinner, approching to thy throne, in the Name of him, for whoſe ſake they were pardoned, namely, in the merits of Jeſus Chriſt thy deare Son: In whom as thou art well pleaſed, be pleaſed likewiſe to pardon mee.

I ſtand not (O deare Father) to excuſe or iuſtifie my ſelfe, pleading not guilty, ſo ſhould I rightly be condemned.

No, I doe not onely with ſilence, but

but euen with lippes from the heart, cry out against my selfe, Guilty, Lord, guilty.

What is there then to bee of iustice expected (most louing Father) but the dreadfull sentence of condemnation? But thy mercy is greater, and therunto I doe appeale.

O death then, where is thy sting: hell where is thy victory? The sting of death is sinne, But blessed bee thy Sonne Christ Iesus, who hath ouercome both it and hell, and adopted vs into thy fauor againe, to inherit eternall life, by the shedding of his blood.

Oh deare Father, comfortable and sweete is the due consideration of our safety in Christ; yea, most precious is the peace which the true contemplation of his sauing health worketh in the faithfull Man. For by him we are forgiuen; by him (deare Father) we come vnto thee, by him wee obtaine (of thy free mercy) what is most necessary in this life: By him we liue heere, and in him shall we liue for euermore. Be it so, deare Father.

Oh, great is the comfort, which by him is ministred vnto vs: he being only righteous, we meerely wicked.

Oh good Father, forgiue therefore

for

for his ſake, that I haue done amiſſe, lay not my ſinnes ſecret or manifeſt to my charge: but as thou haſt promiſed, ſhew mercy for thy Sonnes ſake, and leaue mee not (deare Father) vnto my owne will and corrupt deſires, but bridle mine affections, and reſtraine them with the reines of thy grace: conduct mee in thy wayes, and keepe me vnder the ſhaddow of thy wings, that I may doe thoſe things which may be pleaſing to thee, and ſhun the things which may offend thee.

Oh heauenly Father, thy creature I am, thou madeſt mee, and haſt mightily preſerued mee vnto this day; and (notwithſtanding moſt gracious God, my rebellion and impious behauiour towards thee) haſt raiſed mee from ſucking my Mothers breaſts, vnto my preſent eſtate, beſt knowne to thy ſelfe. Yea, deare Father, what I haue beene thou knowſt: how and in what caſe I ſtand, proſperous and aduerſe, thou ſeeſt, and the reſt of my pilgrim-like daies, what and how many they ſhall be thou conſidereſt, from mee concealed.

I wretch cannot call againe the daies of my race paſt, wherein I haue miſ-ſpent much acceptable time, yeelding

ding thy will to the waies of wilfull and vntamed youth. And now, deare Father, intending to redeeme the time lost, and to frame my affection to reformation, I find in my selfe not onely vnablenes, but cleane contrary desires, which do not only resist thy grace, but also procure daily and accustomable allurements to sinne.

Therefore (O deare Father) great is the benefit of correction to euery man, and most dangerous a secure and pleasing estate in this life. And this, most mercifull God, acknowledge, because thou vouchsafest me a calling accompanied with afflictions, namely, with many crosses and calamities, perils and dangers, to sudden death, to sickneſse, casualties, enemies, hunger, thirst, slaunders, pouertie, and want of necessary things, which in this life often moue vs to seeke thee.

These things (O Lord) I feele in my passage through this peruerse iourney, in this wildernesse of cares wherin I walke, and yet (senselesse as I am) not considering the benefit of worldly troubles, I seeme displeased, and mis-content with that estate which thou, deare Father, of mercy affordest mee: It is indeed painefull, and hard,

poore,

poore, and ignominious, and therefore doe fleshly affections grudge thereat; humane reason doth repine thereat, and worldly men disdaine mee. Grant therfore that euen in hart willingly I may submit my selfe & all mine endeauours vnto thy gracious direction, to thy mercifull prouidence, & prouident care which thou hast of all thy seruants: So shall my vocation guided by thee, yelde sufficient fruite and increase, to the comfortable relieue of me and mine.

In vaine were it to frame my wits, to dispose my hands, and to addresse my heart to worke my better estate, according to the course of worldly policy and wisedome, which is foolishnesse before thee: for so, Lord, should I shew my selfe doubtfull of thy mercies, careless oft hy comfort, & also obstinate against thy good pleasure. I beseech thee therfore, blesse thou my wit, frame my hands, and all the members of my body all waies to doe that which may tend to the discharge of my duty to thee, and then I know, all good things shall bee ministred vnto me: be it so, good Father, for thy Sonnes sake, Iesus Christ, Amen.

O Lord increase our faith.

The second part.

A godly petition tending to worldly reliefe, and that our vocations may prosper: most fit for him that is married, hauing wife and children.

O Mercifull God and deare Father, forasmuch thou hast commanded vs, first, to seeke the kingdome of Heauen and the righteousnesse therof, with promise that all worldly things necessary shall be ministred vnto vs: vouchsafe to expell out of my heart, all desires of worldly things disagreeing with thy Will, and so direct both my minde and inward affections, as also my body and externall actions, that I may inwardly rightly conceiue, and outwardly duely execute these things which I am in duty to thee, and loue to my Christian Brethren bound to performe. And vouchsafe (good Lord) such prosperous and gracious successe vnto my labours, that my state may be such (if it please thee) as I may be able thereby, to wade and passe through this hard and miserable world,

woꝛld, rather ayding, aſſiſtant, and comfoꝛtable to the poꝛe and helpeleſſe, then to be chargeable and burdenſome to the rich. And that I may bee able and willing to fulfill the rule preſcribed by thy Sonne Chꝛiſt Jeſus, to pay all men, and to owe nothing vnto any, but good will. So deare Father, ſhalt thou vnburden mee of a heauie charge.

- And although (O LORD) I preſently ſee no meanes of helpe, no ſhew of reliefe, no way to perfoꝛme that I ſhould, yet deare Father, ſeeing foꝛ our comfoꝛt it is commanded vs, To aske, and we ſhall receiue, to ſeeke, and we ſhall finde, to knocke, and thou wilt open. And againe, thy Sonne further to aſſure vs of thy fatherly care of vs in this wiſe, encourageth vs to come vnto thee in all our neceſſities, ſaying: Whatſoeuer yee aske the Father in my name, ſhall be giuen you, yea, in time conuenient, yea, when it ſhall be moſt to our true comfort and reliefe: Wheꝛefoꝛe, to aske in mine owne name, as a perſon woꝛthy to receiue what I want, I dare not: to ſeeke, as of my ſelfe able to finde, I cannot: and to knock as a gueſt woꝛthy of my ſelfe to bee entertained, I ſhall bee ſhut out.

So

So that happy am I that haue such assurance of my request to bee granted, of things necessary to be found, and to bee entertained into thy fauour in the name of him, for whose sake neuer any asking in faith departed empty; none seeking comfort, and found it not; nor knocking for thy grace, and entred not into the assured harbor of thy defence.

I cannot therefore rest doubtfull of thy mercies, O Lord, and in Christ Iesus name to obtaine pardon for my sinnes crauing it in his name: and for my worldly comfort and reliefe, though I see no meanes in fleshly reason to ease me of the importable burden of an hard and miserable estate, which yet is better then I deserue. I consider, O Lord, that infinite are the meanes which thou vsest to relieue those that in thy Sonnes name aske it of thee, yea, beyond humane expectation, thou worke st for thy seruants.

Thou increasedst the oyle and meale of Elias Hostesse, most miraculously, thou feddest him past hope in the wildernesse, thou broughtest water out of the hard rocke for the people to drinke, and rainedst downe Manna for them to eate; thou feddest a huge company of people with a small outward shew

of bread. And ſhould I not aſſure my ſelfe (deare Father) that although I haue deſerued to periſh in want, thou wilt relieue mee with ſufficiencie: though I deſerue pouerty, thou canſt ſend plenty: For thine is the whole worlde, and all that therin is, thou diſpoſeſt thy creatures to man as thou wilt: thy good and fatherly care of thy children is alwaies great, & thy power infinite: for thy Sonnes ſake, good Father, I craue, onely that I may be able to diſcharge the dutie of my calling to thy glory, my ſoules health, mine owne, and the reliefe of my familie, and the benefit of thoſe that be of the houſhold of faith: giue mee therefore neither pouerty nor riches; but a neceſſary and a competent liuing, and wiſdome to execute my calling in all obedience vnto thy ſacred will.

O Lord, I doe moſt humbly depend vpon thy Prouidence in all things: grant therefore, that neither pouerty nor riches, proſperity nor aduerſitie remoue me from thee, either to preſume or to diſmay, conſidering that thou tendereſt reliefe to euery liuing creature, and the moſt preſumptuous doe often want. The Lyons roare, and yet want their food, and the moſt ſimple are ſatisfied,

tisfied, seeking relefe of thee: Make mee therefore humble, and in all reuerence to seeke at thy hands, what of my selfe I cannot obtaine.

Although in thy wisedome, euen of mercy, thou sometimes tryest with aduersity and want (for patience sake) euen the most godly ones whom thou dearely louest, yet so that thou leauest them not destitute in their greatest neede: Such is thine vnsearchable wisedome, that thou worketh for the best, when nqturall reason accounteth it the worst: let mee therefore in all things and at all times rest vpon thee, with an vndoubted hope of gracious successe.

Deare Father, in all humility I referre me wholly to thy diuine care and prouidence, beseeching thee in the name of him thy Sonne Christ Jesus and for his sake, that it may please thee to be mindfull of mee a poore wretched creature, who rightly deserue nothing but punishment for my manifold iniquities: yet in his name I humbly presume to aske those things which thou knowest necessary and expedient for mee: and consider daily all things whereof I haue neede. Thou, deare Father, hast thus promised: vouchsafe

euen ſo to performe it: ſpeake the word and things ſhall be done as thou wilt, yea, thy will, is thy word, and what thou wilt, commeth to paſſe, to the rich comfort of thine, beyond that they aſke or looke for.

So that (O Lord) thou ſeeſt and beſt knoweſt in what eſtate I preſently ſtand, and that I am diuers waies indangered: yet it is in thy power (good Lord) to preuent whatſoeuer euill imminent, and ſo to aid me, ſo to aſſiſt me, and ſo to worke for mee, that notwithſtanding in worldly imagination, I be like to fall into vtter miſlike, and condemnation of the world, into meere miſery, which my enemies greedily gape for, I may by thy moſt gracious meanes be ſo deliuered, preſerued, and relieued, that what I cannot in reſpect of my low eſtate, now preſently performe as I ought and would, and as is expected of mee, I may in thy good time, to the diſcharge of my dutie to thee and them, to my comfort, bring to paſſe, without worldly cõpulſion now threatned: bring theſe things to paſſe, deare Father, according to thy good pleaſure, and in the meane time vouchſafe to mitigate the rigour of their hearts that ſeeke violence againſt mee.

Make

Make me patient, O Lord, and vnfainedly thankfull, increase my faith, and fauour my cause: consider my distresse and giue mee comfort; afford me thy wisedome, to gouerne my deuices according to thy will. And forasmuch as it hath pleased thee to lay the yoke of wedlocke vpon me, which naturally is accompanied with many cares, vouchsafe (O Lord) to make it comfortable vnto mee; and grant that my wife may shew her selfe a sweete and ioyfull companion vnto mee. Furnish her (Lord) with perfect wisedome in thee; endue her with the knowledge of thy truth, vouchsafe her godly and decent qualities, giue her patience and thankfulnesse in al things, and giue vs grace each to loue another, and to bee in loue and charity with all men. And grant vs a godly care of the vertuous and godly Education of our children and family, and endue them (good Lord) with such inward towardnesse to follow thy will, that they may grow vp daily, and increase continually into thy faith, feare, and loue, and the true knowledge of thy word and will, and ableneſse to vs and them, to follow the truth thereof to the end.

O Lord increaſe our faith.

The third part.

For the eſtate of the whole Church, fit in theſe dayes to bee often ſaid.

Oh deare Father, vouchſafe to bleſſe and preſerue all thoſe for whom thou wouldeſt wee ſhould pray, namely, our King and Gouernour: defend him with thy hand, from the bloodie deſires of his and thine enemies; giue him a ſtayed confidence in thy defence, and toyfull dayes to raigne ouer vs: grant vnto him zealous care of the furtherance of thy Word, in true Diſcipline.

Endue his Councell (Oh Lord) with thy grace: Direct them in their deaires by thy holy Spirit, that as thy Word preſcribeth, they may maintaine by godly policy, the ſafety of him our ſoueraign thy ſeruant Charles, that hee may truly ſeeke the preſeruation of true Religion, the aduancement of thy glory, the quiet of thy Church and common-wealth of Iſrael: Frame their heart (Oh Lord) to execute Iuſtice with-

without respect of persons, to giue to euery man by the worde of their authority, that which is truely due: giue them will and ableneſſe to find out and cut off the ſecret and open enemies of the Church and Chriſtian Religion.

O Lord, riſe vp in the behalfe of thy ſeruants, that are any where afflicted or indangered for the teſtimony of their truely afflicted conſciences. Defend them, O mercifull God, from the hands of the wicked men, aduerſaries of the croſſe of Chriſt, confound thoſe that ſeeke to ſupplant the free vſe of thy Goſpell, let none preuaile againſt this land, throw them downe, and let them riſe vp no more: So ſhall thy name onely be glorified.

Inſtruct all thoſe that haue the charge of thy ſheepe, aid them with thy grace, and giue them both knowledge and will, and boldneſſe to teach the truth by word, exhortation and doctrine, as alſo in life, conuerſation, and all externall godly behauiours.

Bleſſe and keepe all thy children (O Lord) whereſoeuer they remaine, and of what eſtate, condition, calling, or miniſtery ſoeuer they be of: and grant amongſt thy children ſuch a mutuall conſent in true Religion, that in theſe

hard and dangerous dayes one may ſhew himſelfe helpefull to another, as thou haſt commanded. Grant reformation to ſinners. Be patient (Oh Lord) and pleaſed with vs in Chriſt thy Son, and lay not the puniſhment and plagues vpon this Land, which for the iniquities thereof it hath deſerued, and for which thou ſheweſt tokens in the heauens, of thy iudgemẽts hanging ouer our heads: reforme vs therefore, O Lord, and we ſhall be reformed: call vs home vnto thee in hearty repentance, as thou didſt thoſe of Niniuie, and make vs all partakers of thy bleſſings, which are tending to godlineſſe of life, and baniſh from our hearts the vngodly cares of this world, that when thy Son Chriſt Jeſus ſhal come again, we may with ioy meet him in the clouds, and from thence-forth accompany him in his heauenly Kingdome, in ioy for euermore, Amen.

O Lord increaſe our faith.

Our Father which art in heauen, hallowed be thy name, thy Kingdom come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs, and

leade

leade vs not into temptation, but deliuer vs from euill, Amen.

O Lord let thy mighty and mercifull hand bee still our defence and comfort, thy mercies and thy louing kindnesse, in the merits of thy Son Christ Iesus, bee our saluation: thy sacred word our direction and guide for euer: thy grace and thy holy Spirit our continuall consolation: and thy louing promises in Christ thy Son, our comfort heere in this world, and in the end, his merits our reward in heauen: Be it euen so, good Lord, Amen.

Turne not thy face, Oh Lord, from vs in this miserable time, but rather giue eare vnto our prayers, and answer vs when we call vpon thee.

O Lord increase our faith, and continue it euermore feruent in vs, towards thee.

A motiue to a Prayer for the pardon of our sinnes, which cause the Lord to afflict euen his children: a necessary prayer for one any wise afflicted.

THe Wise man saith, Sinne bringeth man to misery.

Therefore, there needeth no long diſcourſe to mooue vs to ſeeke to remooue from vs this dangerous gueſt, who being lodged in vs, vtterly alienateth vs from GOD. For wee cannot retaine GOD, and be at one with ſinne. And therefore doth the LORD, as a Father moſt mercifull, worke for our reformation, by meane moſt fit for our amendment. For when he beholdeth vs in our ſecurity, hee ſeeth vs altogether wanton, and prone to euill, to rebellion and wicked life, and ſecurity commeth of fulneſſe of all worldly delights, as riches, friends, pleaſures, and to haue want of no bodily or corporall helpe. Therfore doth the LORD ſuffer the reprobate to wallow in their owne deſires, not reſtrayning them from performing their owne luſts, he permitteth them to fill vp their liues in pleaſures, vntill the day of ſlaughter. But he worketh contrary with his deare children, whom hee loueth and tenderly carrieth, as it were, vnder the ſhadow of his protection. He ſuffereth them to be plunged not in delights but in miſery: hee ſuffereth them to bee wrapped in many euils, to the end that they dote not vpon a ſecure eſtate here, but rather through aduerſity and affliction, he maketh them weary

of

of this world, that they may desire heauen: hee maketh them to know themselues to be but wretched men, as of themselues, and to haue all their helpe from him: and hee affoordeth them leaue to come vnto him in their desires, and is fatherly pleased not onely to heare them, but to helpe them, calling them most louingly, saying: Come vnto me, &c. Now, if wee were as ready to say in our hearts, and performe it in our deeds; We come, Lord, and to cast away all lets and hinderances of worldly things, we should assuredly finde fauour and helpe in the day of trouble.

To this end therefore is this prayer following compiled, that the afflicted may first consider how dangerous a thing is sinne, and that it worketh misery in vs, and that we must first seeke to bee vnburthened of it, before we flie to GOD to be eased of affliction: which prayer being faithfully vsed, shall easily worke comfort in calamity, and either obtaine at GODS hands release of the crosses which are grieuous vnto vs, or patience to beare them, with inward consolation. It is no strange thing to the godly to bee afflicted, as *Iames* saith: neither are they vnaccustomed to pray in affliction. Therefore for those that

cannot

cannot well vtter their griefe to ſatiſ-fie their godly inward deſires, I haue beene willing amongſt the reſt to inſert this, which no doubt will yelde them no leſſe conſolation then to my ſelfe, to whom it hath been more precious then the moſt pureſt gold.

The Prayer for pardon of ſinne, and comfort in affliction.

O My Lord, heare my prayers, and let my cry come vnto thee. O Lord forſake me not in this time of my need: In my tribulation haue regard vnto mee, a wretched creature, a worme and no man, an outcaſt of thy people, a captiue, and ſuch an one, as hath none other refuge, no other ayde, no other helpe, no other ſhield to defend my dangerous eſtate but thou my God, in the merits of thy Chriſt, my Jeſus and Sauiour, for whoſe ſake (Oh deare Father) looke in fauour vpon mee: for in his Name I come to thee, and relye onely vpon thy meere mercy, in him to be comforted. For thou (GOD) art moſt mighty, and therefore able to doe all things, thou art mercifull, and therefore moſt mindfull of the afflicted, thou art neere at hand,

hand, and therefore alwaies ready to helpe the poore, to defend the distressed, to strengthen the weake, to lift them vp that fall, and succour those that are at the point to perish. Listen therefore, deare Father, listen vnto mee, and heare mee, and refuse not my humble complaint, although I bee a sinner, and haue deserued no fauour at thy hands: haue mercy vpon mee, Oh God, haue mercy vpon mee. And although trouble, and danger appeare on all sides, though there bee no helpe likely to come vnto mee to ease mee, yet be thou pleased, deare Father, to shew thy louing countenance towards mee: for it is that, that maketh glad the sorrowfull heart, that reioyceth the afflicted soule, and that releeueth with inward comfort, the mindes of those that are outwardly laden with great and manifold miseries. Oh deare GOD, heare my request, consider my cause, which before I speake thou knowest, before I aske thou considerest, and seest the perils wherein I stand before I cry, and the meanes whereby I may bee deliuered thou knowest. O LORD extend thy aide, and make mee free, heare my voice with which I cry

vnto

vnto thee: Haue mercy vpon mee, and comfort mee a poore wretch, a diſtreſſed and wofull ſoule: vnto thee, O Lord, vnto thee I make my moane, to thee, to thee I referre my cauſe, yea, in the name of him in whoſe name thou haſt promiſed to heare when wee call, to grant when wee aſke it of thee. But alas, I am very weake and feeble: I am wicked, and my dulneſſe will not ſuffer mee with conſtancy to perſeuere in ſuch an ardent zeale of the heart as thy Word preſcribeth, and thy goodneſſe requireth. Such and ſo many are the frailties of my nature, that many fantaſies and wicked imaginations poſſeſſe my better part, when both tongue, heart and ſoule, ſhould bend all their powers to the ſeruing of thee, onely I earneſtly endeauour to perſeuere in the obedience which thou requireſt; and whereunto my duty bindeth me. But alas, I cannot continue, I fall many times, when I thinke to ſtand faſt, and I faint in my greateſt deuotion: I doe that I ſhould not doe, and doe not what I ought and would doe, ſuch is the weakneſſe that is in mee.

Oh Lord, ſtrengthen me, who hum-

bly

thy appeale vnto thy mercy, that seest my frailty, and my proneneſſe to idle imaginations, euen in the time of prayers, when my minde should be only fixed on thee: yet accept my willingneſſe (good Father) and call to minde the loue thou beareſt to Chriſt thy Sonne, for whose deſerts thou haſt promiſed to account euen our imperfections perfect, and our prayers (though accompanied with manifeſt weakeneſſe) ſo ſweete through his Mediation, that thou wilt ſend vs thy mercies to comfort vs. Let it therefore pleaſe thee (good Lord) in him to heare mee, and according to the multitude of thy mercies in him to looke vpon mee, to heare me, and to relieue me, and to bring my ſoule out of diſtreſſe.

Go not (I beſeech thee) far from me: for I am poore and helpleſſe: leaue me not deſtitute of thy helpe, though I be weak and ſlow to come vnto thee. Oh deare Father, I cry often vnto thee, and yet thou ſeemeſt to caſt thy face from mee, leauing me (as it were) vnto my ſelfe: but I pray thee come vnto me, come vnto me, and let thy holy Spirit make his abode within the chamber of my heart; let the very bowels of my heart triumph and reioyce in mee, ſo

ſhall the corruption of my nature bee more and more ſubdued, and my idle and vntamed affections bee baniſhed from my heart: and I ſhall then more duely ſerue thee, and thou ſhalt at all times hereafter, as thou haſt heeretofore in my greateſt troubles, comfort mee, and in my heavieſt temptations eaſe me, and worke my deliuerance out of all afflictions.

Oh that my words might bee pleaſant in thine eares (deare Father) Oh that thy loue might renew it ſelfe againe towards me. Oh deare Father, that it might pleaſe thee to cauſe the thoughts of my heart, and the continuall meditations thereof, to be truly ſettled in zeale of thee, and that all that I ſpeake, thinke or doe, might bee ſuch as thou alloweſt: So ſhould my heart onely ſeeke thee, which now deſireth vaine things; my ſoule ſhould cleaue vnto thee, which now moſt vnconſtantly wauereth and gaddeth from thee. Oh deare God and louing Father, great is thy mercy, turne therefore thy louing countenance to a wretch that thou haſt made, and caſt mee not off in diſpleaſure. Thou haſt heeretofore holpen thoſe that haue come vnto thee, thou haſt relieued them

thou

thou hast most graciously deliuered them from many troubles: yea, thou hast hæretofore bæne most helpfull vnto mæ, thou hast not fæne me for euer want thy ayde, but hast reached forth vnto me the things which in wisdome thou sawest nædfull for mæ; and that, deare Father, though I did not at any time, neither can I for euer deserue the least of thy blessings, but onely I humbly pray vnto thæ, I craue thæ to helpe me in thy good time, else shall I perish. For man often promiseth, and will not or cannot performe, but thou promisest, and shewest thy selfe both able and ready to performe the things which are most to our comfort. Helpe, helpe therefore, good Lord, for vaine is the helpe of man.

O Lord God of hostes, if thou wilt, thou canst helpe mæ, if thou wilt, thou canst turne all things for mæ to the best, though I haue deserued the worst: if thou wilt, thou mayest worke mæ a comfortable passage, throughout this vale of misery, though not to the outward comfort of flesh and blood, yet to the inward ioy of the heart and soule: thou canst in greatest affliction shew fauour, and in greatest temptations, giue vs a way to wade thorow,

with

ſwithout offending thee, and to turne all to the increaſe of true faith and perfect patience.

Bee therefore contented and pleaſed (O Lord) to doe for me what thou ſeeſt moſt meete and expedient: for Lord, my wiſdome is fooliſhneſſe, mine owne deuices are meerely againſt my ſelfe, but what thou worke ſt, ſhall come to godly and comfortable iſſue and effect.

Ariſe vp therefore (deare Father) ariſe vp in time, and ſhew thy ſelfe a defence and helpe of me thy poore ſeruant, that mine enemies and ſuch as haue not thee before their eies, may not preuaile againſt me, but either be conuerted, or confounded, and that ſuch as haue iuſt cauſe to trouble me, be not rigorous towards me, but may haue patience with me.

Let ſaluation and health come vnto mee from thee: let mercy, peace, and truth, be alwayes knit together in me; and let the loue of thee baniſh all other loue which is not of thee.

So ſhall my doings pleaſe thee, and thy graces comfort me: my prayers aſcend vnto thee, and thy bleſſing flow downe plentifully vpon me.

O Lord, euen the very roote of my heart reioyceth to thinke of thy louing kind-

kindnesse, my soule danceth within me, to thinke that it hath found so comfortable a way to the fountaine of her saving health: yea, all the members of my body are glad at the consideration of the benefit of thy assured favour in Christ thy Sonne towards mee. In whose name I cast the whole burden of my troubles, both outwardly of my poore estate, and inwardly of my afflicted soule, upon thee: beseeching thee to assist mee, and to ease mee, to hold me up, and to send mee such comfort of my estate, be it high or low, as may best please thee, whether it bee (good Father) to lay it more and more heavie in respect of the outward crosse, or to make it more light and tolerable to my weake flesh, in respect of some outward comfort.

Let mee not be doubtfull, but assured of thy favour in all things, in wealth and want humbly beseeching thee to consider my estate, best knowne unto thy self. what I am thou knowest, how and in what case I stand, thou considerest. Deale therefore in mercy with mee in all things, according to thy promises in Christ Jesus thy Sonne, in whom thou saydst thou art well pleased. Bee pacified with all thy servants,

O Lord, and looke fauourably vpon vs, and as thou art full of goodnes, yea as thou art all goodneſſe it ſelfe, let vs not glorie in any thing, but onely in this, that wee know thee, and that thou of thy goodneſſe regardeſt vs. And giue vs grace, O Lord, with vnfained lips to ſing forth thy praiſe, and that our hearts may continually ſtudy thy righteouſneſſe and in the truth of thy word to exerciſe our ſelues day and night for euer and euer, Amen.

Let thy mercy and louing affection (deare Father) be our continual comfort. Let thy holy hand be our ayde, and thy grace our protection: thy holy word our direction, and thy bleſſings ſpirituall and worldly, our reliefe and ſafety for euermore in thy truth, Amen.

O Lord increaſe our Faith.

A confeſſion of ſinnes.

Confeſſe thy ſinnes to God on hie,
Who pardons ſinners when they cry,
Bewray thy fault to him in time,
Who ſhall in Chriſt forgiue thy crime.

The

The Motiue.

FOraſmuch as all men by nature are ſinners; and none (Chriſt excepted) euer liued without manifold offence; let vs with *Dauid* confeſſe, that we haue ſinned, that we haue deale wickedly in tranſgreſſing the Law of the Lord. For whoſo hideth his ſinnes, ſhal not proſper: but hee that confeſſeth them, and forſaketh them, ſhall finde mercy. As for example, when ADAM had broken the commandement of the Lord, he excuſed his fault and was curſed: but DAVID confeſſing his wickednes, found fauour: The loſt Son after long going aſtray, at the laſt returned confeſſing his fault, and obtained pardon.

Iohn Baptiſt, when hee firſt preached the Goſpell, baptized none but ſuch as confeſſed their ſinnes; wherefore let vs faithfully & continually vpon our knees acknowledge our ſins, and prepare our ſelues to vnfained repentance; and vndoubtedly we ſhall obtaine mercy at the hands of the Lord, who (if wee acknowledge our ſinnes) is faithfull to forgiue them according to his promiſe. Wherefore let vs acknowledge our ſinnes vnto the

the Lord, and not hide our iniquities from him. Let vs confeſſe againſt our ſelues, and he will forgiue all our ſinnes: For who ſo ſaith, he is not a ſinner, he is a lyer, and there is no truth in him.

The prayer for forgiueneſſe of ſins.

Oh Omnipotent Father, and euerlaſting GOD, from whoſe wiſdome and knowledge no ſecrets are or may be hidden, but doeſt conſider and plainely behold the workes, the words, and thoughts of all creatures: I a poore wretched ſinner, doe humbly beſeech thee of thine infinite mercy to haue compaſſion vpon my ſinnes which are ſo great and grieuous, ſo many, and they ſo vile and lothſome to thine heauenly eyes, that thou canſt not abide to turne thy pure eyes or louing countenance towards mee. Oh Lord, I doe confeſſe, that my conception, my birth, yea, and all my life hath been in ſinne, our fathers and mothers were ſinfull, euen from the ſtocke of our great Grandfather Adam, whoſe blindneſſe ſhould haue bene our light, and whoſe ſight was turned to our blindneſſe and darkneſſe, by the deceitfull and moſt vile alluring of that enemy

my of ours, the wilie and moſt ſubtill ſerpent Satan, by whoſe intitements our forefather (being cloathed with innocency and ſimplicity in moſt pure and vnſpeakeable happines) was moued by the deſire of the knowledge of that, that thou wouldeſt hee ſhould haue beene ignorant of, and which thou hadeſt vtterly forbidden him. Wherevpon breaking of which thy commandement, he with Eue (whom thou hadſt ordained of his owne fleſh to bee his companion and comfort) were by thine Angell, according to thy determinate will, driuen out of Paradiſe, a place of Ioy, to a pit of ſorrow, from good to euill, from eaſe to labour and trauell, from quietneſſe to trouble, from wealth to want, from light to darkeneſſe, from mirth to mourning, from ſuccour, to bee ſuccourleſſe. Inſomuch (O Lord) as hee our Father purchaſed for vs his children, none other poſſeſſion or inheritance, but the vnhappy entrance into ſinne and corruption. And wee his children beeing by ſucceſſion ingraffed in this deteſtable ſtocke of ſinne, hauing hitherunto (notwithſtanding thy moſt louing and by ſo ſundry meanes calling vs to thy holy Goſpell of Comfort) con-

tinued

tinued therein, to our vtter perdition, deſerued death and deſtruction. I confeſſe and acknowledge my ſelfe a runnagate, out-caſt, and treſwant, and of my ſelfe altogether vnable to caſt away and lay aſide theſe workes of darkneſſe, and obtaine againe the lanterne of light, and I am ſorry (O Lord) from the very bottom of my heart, that I haue offended thee ſo wilfully, and diſobediently ſtrayed from the wayes of thy Lawes. Yea, Lord, I doe vnfainedly condemne all my former life to be moſt vile, determining in heart by thy grace to forſake ſinne, and cleaue vnto godlineſſe, and pureneſſe of liuing, to decline from euill, and to doe good. And therefore moſt humbly (euen vpon the knees of my heart) I beſeech thine almighty Maieſty, to liſten with moſt willing and attentiue eare vnto my gronings, ſecret ſighes, and vnfained repentance, and with the eyes of thy mercy to behold my lamenting ſpirit, and that thou wilt vouchſafe to accept the ſame, as it may bee vnto thee an acceptable ſacrifice for all my former euils, that I being free from ſin, not by any deſert or merit of mine owne, but onely by the death and paſſion of thy Sonne Ieſus Chriſt, may take perfect

hold

hold of the remission thereof, and fully perswaded my selfe, that through the death of him thy Son, I am again restored to the former happines & blessed estate, which Adam that first Parent ofours, was in the beginning in. And that the head of that subtill Serpent Satan (who so wilily deceiued him) by the seede of the Woman, is altogether bruised, trodden downe, and vanquished, & his power quite taken from him, so that hee is not able any more to lift himselfe vp against the children of faith, as he seeketh and desireth, yea, & often preuaileth against the weak and feeble ones: vouchsafe, vouchsafe, (sweete Lord and most louing Iesus) to consider our weakenesse and frailty, and mortifie in vs all delights of this miserable world, and the corrupt flesh, and stand betweene vs and Satan. So shall we be able to resist: For we cannot stand, but do continually yeeld vnto the deceiuable shews of this world, the false motions of the flesh, & temptations of Satan, without the continuall aid and assistance, wherewith I beseech thee, both at this time and euer, arme vs. Wash vs with thy blood, and purge vs with thy grace, that we may now begin, and for euer continue

in liuing according to thy holy and heauenly Commandement, to the praiſe of thy name, and our eternall ſaluation, Amen.

O Lord increaſe our faith.

A ſhort prayer for the forgiueneſſe of ſinnes.

O My Father of mercy, and GOD of all goodneſſe, I confeſſe vnto thee the corruption which from Adam to vs remaineth in our fleſh, whereby we daily rebell againſt thy diuine Maieſty; Vouchſafe I humbly beſeech thee, for Ieſus Chriſt his ſake, to forgiue my ſinnes, and to pardon mine iniquities, and to inſtill into my heart vnfatned repentance, that the death of him thy Sonne, may take away the heauy burden which the fall of our firſt Parents laid vpon vs, Amen.

O Lord increaſe our faith.

A Prayer for the increaſe of Faith.

Wilt thou obtaine what thou doſt craue,
Pray thou in faith, thou ſhalt it haue:
Alſe what thou prayeſt, is all in vaine,
Thy prayers turne to ſinne againe.

The

The Motiue.

FAith (as saith S. *Paul*) is a sure foundation of things hoped for, & an euident feeling of the manifold promise, which GOD euen the Father hath made vnto vs, touching our saluatiō in his Son Christ our Sauiour, and whereby also we already inwardly taste of the vnspeakable ioyes, whereof wee shall be hereafter made full partakers in heauen: without it we can doe nothing, but by it we are blessed of him, and by it we are saued, by it are all the fiery darts of hell and satan quenched. The iust man shall liue by Faith. The Daughter of the woman of Canaan was healed by the faith of her mother. *Elias* the Thisbite through faith was fed by the Rauens in his distresse and hunger, who in faith praied for rain, and obtained it: by faith was the oyle of the widdow of Sarepta increased, & her child raised from death to life.

The three children were deliuered from the furnace by faith, and *Daniel* out of the Lyons den. By faith the sinfull woman obtained pardon. The Apostles by faith healed sundry diseases: What greater Iewell then can there be had at

the hands of God then faith? For, haue faith and all things: food ſent from heauen, defence from Lyons, ſafety from fire in the hot Ouen, forgiuenes of ſins, reliefe in neceſſity, and whatſoeuer elſe concerneth either body or ſoule. And therefore let it bee a principall requeſt vnto his Maieſty, that he will vouchſafe that gift: without wauering aske it, and God will giue it thee abundantly. Pray I ſay, pray for it.

Without faith it is impoſſible to pleaſe God, neither can we haue any acceſſe to Chriſt without it, who is the Mediatour betweene God the Father and vs. Pray inſtantly, and thou ſhalt obtaine abundantly.

The Prayer for increaſe of faith.

O Almighty GOD, and Father, of our Lord Jeſus Chriſt, by thy word we are taught, that to loue thee, feare thee, and ſerue thee, in true godlineſſe, and ſincerity of life, is the only way and meane to continue thy loue and fauour towards vs, without the which we cannot but periſh: and that beliefe and confidence in thy Son Jeſus Chriſt is the onely meane of our redemption and atonement with thee:

the

the only hold of our saluation, where-of wee cannot bee sufficiently assured, without the speciall gift of faith, which is the Anchor whereunto the Cable of our saluation is fastned: which being broken, the hope also of our saluation cannot but decay, and waxe of none effect. Vouchsafe therefore (most mercifull God) to plant true faith in my heart, and grant that it may grow to such perfection, that I may certainely know thee, and perfectly loue thee, duly feare thee, and vnfainedly acknowledge Jesus Christ, to be sent into this wretched world, to saue vs miserable sinners, and for vs by his bitter death, to purchase thy fauour and loue againe, which we had lost by the fall of our Father Adam. Oh Lord, grant mee to take such hold of his death and passion, Resurrection and ascension, that by his death I may haue pardon, by his resurrection rise to righteousnesse, and by his ascension ascend with him to thy celestiall glory, and finally attribute the cause and meane of my saluation to proceed only of his passion. Increase my faith in me (good Lord) daily more and more, that it may grow (by the working of thy holy Spirit) to full perfection,

accompanied with good workes, and godly behauiour (without the which I confeſſe Faith cannot bee) that I may both in my life and conuerſation, fulfill thy diuine will in all things: withhold not from mee (good Lord) that ſingular gift of thine, which is the ſtay of my happineſſe, and the want thereof, a moſt certaine token of my perdition. It is the ſtrength of the weake and feeble ones, the ſtaffe and ſtay that guides the blinde, the onely way that leades vnto vnſpeakeable ioy of eternall bliſſe, the meanes to obtaine, poſſeſſe, and enioy the only good, which is, the knowledge of thy will, the bond of mutuall peace, the Fort, the Caſtle and comfort of a diſtreſſed minde, and the onely harbour of a ſorrowfull ſoule. No good thing wanteth to him on whom thou vouchſafeſt to beſtow this gift: to him all things are light, in him remaineth no darkneſſe at all.

Baniſh therefore (ſweet Lord) all misbeliefe, all wauering and doubting out of my heart, and plant in ſtead thereof vnfained faith, that applying the ſame to euery affliction both of body and mind, I may vanquiſh and ouercome Satan, withſtand the de-

lights

lights of the world, and suppresse the corrupttible motions of the flesh, ouercome my bodily enemies, and enioy at thy good pleasure health of bodie, soundnesse of minde, perfection of limbs and all things else requisite for mee. A most precious Iewell, and vnspeakeable good thing is faith: for thou sayest, Who so heareth thy word, and beleeueth in Iesus Christ whom thou hast sent, shall haue euerlasting life.

Then Lord (on the contrary) he that beleeueth not, is in great danger of euerlasting death. Oh Lord, increase my faith, whereby I may beléeue in that thy Sonne, and take hold of all his promises, who said, That who so beleeueth in him, should want no manner of thing that is good. Lord, I beleeue helpe my vnbeliefe. Giue mee faith but as a graine of mustard séede, and I shall bee able to doe great things: yea, I shall be able to remoue Satan out of his desired habitation; yea, to expell him and his ministers out of my minde, and walke no longer according to the will of the flesh: but casting away the workes of darknesse, enioy the pure light of the Gospell, and persceuere and abide therein, enioying thy fauour and loue vnto the end, without

fainting in any tribulation or vexation of ſpirit; going forward in hope, in feare, in loue, and vnfained zeale towards thee, and obtaine at thy mercifull hands whatſoeuer is neceſſary in this life, and after this life ended, enioy thy celeſtiall purchaſed Inheritance. Which grant mee for thy Son Ieſus Chriſts ſake, Amen.

O Lord increaſe our Faith.

Another ſhort Prayer for faith.

I Humbly beſeech thee (Oh mercifull GOD) for thy Son Ieſus Chriſts ſake, to powre into my heart, by the operation of thine holy Spirit, one ſparke of true faith, whereby I may truely beleeue in thy Sonne Ieſus Chriſt, as our onely Mediatour and Aduocate: through whoſe death and paſſion wee are reſtored to the happines wherin we were in the beginning placed, which none can vnderſtand, or perfectly beleeue, but through the holy Ghoſt. Increaſe therefore our faith that worketh by loue, that we may doe that which may bee acceptable to thee all the daies of our liues, and enioy at thy mercifull hands, whatſoeuer thou

ſeeſt

ſæſt neceſſary, both for our ſoules and bodies, through Jeſus Chriſt our only Sauiour and Redeemer, Amen.

O Lord increaſe our faith.

A Prayer againſt the Deuill, the world, and the fleſh, very neceſſary to be often ſaid.

If thou theſe furious foes wilt flie,
Thou muſt craue aide of God on hie:
Who by his Sonne hath put to flight,
Both ſinne and death, to giue vs light.

The Motiue.

THE Deuill, who is the Prince of darkneſſe, ruling in the World, goeth about, ſeeking whom hee may leade headlong into vtter deſtruction, by putting before our eies the vaile of the vanities of this world, that we ſhould not ſee the light of the truth, but continue in darkeneſſe, in haughtineſſe, and pride, as bondſlaues and captiues to him, whoſe children they are that continue in voluntarie blindneſſe: whoſe end ſhall be the fire euerlaſting, prepared for him and his Angels.

Wherfore let vs pray that he preuaile not againſt vs, & that the world ouercom vs not, wherein reſteth nothing but wickedneſſe and ſin. The whole world is full of vnrighteouſneſſe and wickedneſſe: which whoſo loueth, is an enemy to God Let vs therefore liue vnto GOD, and not addict our mindes too much vnto worldly things; for the world miniſtreth nothing but what is enmity vnto our owne ſelues.

Furthermore, we muſt beware that we yeeld not vnto the euill deſires of the fleſh, nor fulfill the luſts therof: for they that are in the fleſh, cannot pleaſe God, but ſhall die: that is, ſuch as yeeld themſelues to follow the luſts thereof, ſhall haue the reward of the wicked in eternall perdition. Pray therfore that ye enter not into temptation, but that ye may walke godly, as the ſeruants of Chriſt, and not the ſeruants of ſinne. And for as much as the Deuill, the world, and the fleſh, are mighty enemies of our ſaluation, let vs watch diligently, that we yeeld not vnto their tentations, and pray that GOD will ſtrengthen vs for euermore againſt them all and their miniſters.

The

The Prayer against the Diuell, the World, and the flesh.

O Christ, the Sonne of the liuing God, in the time of thy humility, when thou walkedst heere in the vale of this miserable world in the forme of a seruant, in the substance of mankinde, thou hadst proofe of the sundry grieuous assaults and temptations, wherewith Satan the monstrous enemy to mankind, tried thee; thou being altogether cleere from all corruption, yea, without all desire of sinne, and yet hardly assaulted by sundry meanes to procure thee to yeelde to his allurings, wherby (sweet Iesus) thou hadst sufficient tryall & experience of his like assaults against our corruptible & weake flesh, who by reason of the fall & wilfull transgression of Adam, are most easie to be ouercome in all assaults, hauing none other refuge or defence, but onely to fly vnto thee, and to rest vnder the shaddow of thy wings: which is so sure a harbour, and strong defence, as who so faithfully taketh him vnto the same, is safe from all the raging temptations of Satan, the deceits of

the world, and the vnbridled motions of the flesh: all which are vnto our soules most monstrous, mortall, and most cruell dates.

O Lord, let thy holy Spirit dwell in me: let it neuer depart from the inner part of my heart: but decking the house of my soule with the flowers of loue, faith, and vnfained zeale, may it please thy diuine Maiesty to settle there, and frame thy selfe therein to abide, that thy presence may bee so terrible vnto Satan, as approching neere vnto mee, perceiuing thine holy Spirit to haue possession of mee, and hearing thy Name (O Lord) hee may flie away from mee, as hee did from thee on the pinacle, and in all his temptations. O sweet Iesus, thou wast pure at that time, without spot of sinne: I am sinfull and full of corruption: Hee could not ouercome or preuaile against thy sanctity: but I, full of impiety, and prone to fall, and therefore easie to be ouercome. Strengthen mee therefore (O good Father) stand with me, and fight for me, that he take mee not captiue, and make mee a bondslaue to sinne; Keepe mee out of his clawes, sweete Iesus: let the brightnesse of thy grace so shine in and about

me,

me, that this darknesse come not neere me to ouershadow me: let thy fauour, O Christ, be a wall, a bulwarke, and strong buckler for my defence. Lord, thou knowest that his force is so great, his will so ready, and his doings so wily, as if thou doe but plucke back thy hand, hee striketh and buffeteth mee: if thou turne thy face, hee winneth mee to his will, and if thou depart vtterly from mee, he drawreth mee head long into most horrible destruction. Therefore (O good Father) saue me, embrace me, and hold thy holy hand ouer me, conduct me and lead me in the midst of the paths of truth, to celestiall happinesse: and let mee not be drawne away to the left hand, or to the right, but keepe a middle and direct course, vntill I come to the place of celestiall blisse, where neither Satan shall ouercome mee, the world deceiue mee, nor the flesh procure me to sin: but bein the light of thy most gracious presence with the residue of thy Saints, singing eternall praises vnto thee. But my time is not yet come, my iourney is not yet at an end, my dayes, though they be but a span long, are not yet finished: and vntill this body of mine shall passe to the graue, my poore soule must

must haue and abide continuall con-
flicts with the Diuell, the King of
this world, and with so many his mi-
nisters as my tongue cannot number:
and especially with the world, who
setteth before mee, in stead of diuine
and heauenly contemplations, worldly
vanities: in stead of celestiall and true
comfort, worldly delights: in stead
of heauenly hope, worldly and vna-
uailcable promises, to bring (as much
as in it lyeth) my godly enterprises to
a wicked end: yea, Lord, hee labours
by all meanes to draw mee into de-
spaire, by loading my minde with too
much doubt of the performance of thy
most comfortable promises. But most
louing God, though his power bee in
thee great, thine is greater: though he
bee strong, thou art stronger, though
his instigations and prickings for-
ward to wickednesse bee many, thy lo-
uing and fatherly callings to grace are
more.

O good Father, thou hast promised
thy helpe, and that most maruellous
to our eyes. For thou hast said, thou
wilt giue vs power to doe not only as
thou didst, but more & greater things,
which is marueilous to the dulnesse of
our vnderstanding, that wee, who are

not-

nothing but an heape of ſin, ſhould do greater things then thy ſelfe. O immaculate Lambe, who art onely good, onely pure, onely holineſſe, and onely grace and power it ſelfe, make this perfectly knowne vnto mee; make mee faithfull; and then I know I ſhall rightly vnderſtand it. Lord, is it not, that if wee that are ſinfull and full of frailtie, giue Satan the repulſe, deſpiſe the world, and withſtand the euil motions of the fleſh, doe wee not that which thou didſt not, in reſpect that thou being pure without ſinne, or will to ſinne, wert not ouercome, and wee, whoſe ſtrength is weakneſſe, whoſe holineſſe is meere corruption, prone, to yeeld, if wee reſiſt him, is not our victory greater then thine? O good Father giue vs thy ſtrength, thine helpe, and the light of thy grace to obtaine the victory, and to auoyd his tyranny. Saue vs from the deteſtable cruelty of his miniſters: for great are the conflicts which daily ariſe in our conſciences betweene thy grace and Satan, betweene thy Spirit and our fleſh, betweene thy diuine will, and the wicked world. O what a heauy burden is it, to beare the innumerable temptations, which the Diuell, the world, and the fleſh doe

offer

offer vs, and especially to those that take not hold by the anchour of patience, and who settle not themselues within the harbour of thy feare, but giue the raines of their vngodly desires scope to run whither the force of euery vnlawfull motion of the wicked fiend, the vaine world, and the corrupt flesh shall moue or driue them.

O most wise God, guide the reines and the bridle of my desire, that I run not head-long into any vngodly action: but being led by the hand of faith, vnder the conduct of patience, may ouercome that capitall and arch-enemy of mine, that hee being once vanquished, his ministers may quaile and bee discomfited, their crafty willinesse ware of none effect; and my hope in thee, my loue towards thee, and my feare of thee daily encrease: that the world with the desires thereof may dye in mee, and I to them: that the vaine dissembling shewes thereof draw mee not out of the way of truth. Strengthen mee in my conflicts, and temper them so with patience, that they may rather be medicines than maladies to my poore soule; that being exercised therewith, I neuer thinke my selfe secure, but alwaies subiect to trial, con-

sidering

ſidering that without exerciſe wee remaine vnskilfull, and without an enemy, wee prepare not weapons, neither is victory gotten without battell, nor reward without victory: but though wee ouercome, the victory is not ours but thine, who fightest and ouercommeſt for vs, and yet ſuch is thy loue, that thou gaueſt vs the reward and crowne of glory.

Make me ſtrong, good Father, fortify the Caſtle of my ſoule with ſpirituall weapons, as with faith, loue, hope, peace, long-ſuffering, gentleneſs, humbleneſſe, meekeneſſe, ſtrength, patience, and ſuch like, that I may continually withſtand the proud attempts of theſe my ſpirituall enemies through thee, and by thee ſweet Jeſus mine only Sauior and Redeemer, being of my ſelfe wicked, wretched, and weak, and alwaies prone to that which is contrary to thy will. Strengthen mee (O Lord) and leaue me not in darkneſſe, but ſend mee light from thy Throne of grace, in the name of thy Sonne our only Sauior and Redeemer, Jeſus Chriſt, Amen.

O Lord confirme my faith: Strengthen my weakeneſſe, and waſh me from my ſin, Amen.

A ſhort prayer againſt the Diuell, the World, and the fleſh.

I Poore wretched ſinner (Oh mercifull Father) humbly beſeech thee to ſend mee from thy holy Heauens, ſtrength to withſtand the aſſaults of the wicked enemy, Satan, who goeth about like a roaring Lyon, ſeeking by many meanes to deuoure me. Lord giue mee likewiſe grace to reſiſt the raging and vnſatiable luſts and deſires of the corrupt fleſh, and the vanities of the world: that being through thy helpe acquitted from the force of thoſe my mortall enemies, I may ſerue thee in holineſſe and righteouſneſſe all the daies of my life, with an earneſt and true zeale, Amen.

A prayer for the helpe and aſſiſtance of God in all our doings and that we doe nothing but in his feare and due obedience.

Doe nothing but ſee firſt thou craue,
Ayde from the Lord good end to haue:
So ſhalt thou haue ſucceſſe a wayes,
As thou wilt wiſh, and happy dayes.

The

The Motiue.

Dauid cõsidering the frailty of mans nature, and his insufficiency of himselfe to do any thing aright, willeth vs to commit our waies vnto the LORD, and to put our truſt him, assuring vs that in so doing, GOD will bring our matters to good effect, & blesse all our godly endeauours with good issue. Our Fore-fathers trusted in GOD, and were not confounded; they continued in his feare and were not forsaken, they called vpon him, & were not despised. *Simeon* feared the LORD in all his doings, and the holy Ghost cam vpon him, and reuealed vnto him, that he shuld not dy before he had seen the Messias, euen Christ our Sauiour. *Cornelius* with his whole housholde feared the Lord, & an Angel cam to tell him that his prayers & alms were come before the Lord: yea, the mercy of the Lord is from generation to generation vpon them that feare him, & walke in his waies, he taketh great delight in the people that stand in awe of him: *Iudith* feared the Lord, and none had the power so much as to raise vp an euill report of her. All things goe well with them that feare the LORD; and who so craueth faith-

faithfully the aſſiſtance of the Lord, ſhal (doubtleſſe) neuer doe amiſſe. For hee reuealeth his ſecrets vnto them which feare him, and maketh them to vnderſtand his couenant. Wherefore truſting neither to our owne wiſedome, our own wealth, nor helpe of man, let vs ſeeke the aſſiſtance of the LORD, and that faithfully, and he wil rightly direct vs. His eie is alwaies vpon him that feareth him, & truſteth in his helpe. Wherfore let vs alwaies meaſure our doings by the rule of his Word: before we enter into any action, let vs examine whether the Word of God allow it: if ſo, in al obedience let vs proceed therein: but if we haue no warrant from Gods word for the ſame, let vs auoyd it: yea, although it beare neuer ſo great a ſhew of being good in our owne eie. And becauſe natural reaſon oftenеſt deceiueth, and the holy Ghoſt directeth aright, let vs pray vnto GOD, that we do all things in his feare and obedience and lay away all policies that are not allowed vs by the Word.

The Prayer for Gods aſſiſtance.

O God of moſt excellent wiſedome, vnſpeakeable mercy, tender loue to-

towards vs, and marueilous fore-knowledge of all things, who hast commanded vs at all times, to direct our doings by the rule of thy Lawes: forasmuch as of mine owne proper reason and knowledge, I can doe nothing aright, but that mine owne wisedome often deceiueth me: I humbly beseech thee to direct all my counsell, studies, labours, deuices, and determinations, so as they may bee alwayes measured and guided by thy Almighty wisdom. That I take nothing in hand disagreeable to thy Will, but may alwayes faithfully craue, and fauourably obtain thine assistance, helpe and furtherance in all my endeauours: that whatsoeuer I doe, it may bee to the glory of thy name, to the health and benefit of my soule, and profit of my neighbours. Grant I beseech thee, that I may bee alwayes guided by thy holy Spirit, that I at no time rashly, or vnaduisedly lewdly or loosly attempt or determin any thing but in thine especiall feare: duly considering, that thou art the author of all good things, and bringest prosperously to passe all good actions, attempts and purposes, considering that whatsoeuer is done in secret, or in

inter-

intent to hide it from thy knowledge, although for a time it hath ſome ſweet taſte, namely, delightſome fauours, or likelyhood of happy ſucceſſe, yet is the end thereof bitter, and moſt perillous, in ſo much as it bringeth ſhame and confuſion to the vnaduiſed enterprizes of the ſame. Thou ſayeſt that a Sparrow cannot light vpon the ground without thy permiſſion and prouidence, which is a creature of ſmall value in reſpect of man, whom thou haſt made to thine owne Image and likeneſſe, and whom thou accounteſt of more value then many Sparrowes. For thy mære mercies ſake therefore extend ſo thy fauourable care vnto me thy fraile creature, that all my intents may haue their beginning by the working of thy holy ſpirit, & mine actions end in the ſame, and not according to the motions of mine owne fooliſh deſires, which often deceiue mæ. Thou like a moſt louing Father, willeſt vs to take counſell at thæin all our attempts, concerning either body or ſoule, before we proceede too far in them: and therefore I come at this time vnto thæ (O Lord) beſæching thæ in the name of thy Sonne Ieſus

Chriſt,

Christ, that thou wilt blesse mee with thine heauenly Inspiration, that my mind imagaine nothing, nor I execute any thing, but what is according to the Law of righteousnesse. And to that end, O Lord, blesse the workes of mine hands, the sight of mine eyes, my tongue and lips with decent speech and my feete; that they keepe the way of righteousnesse: and place within the secret corner of my heart, such due regard what I goe about or determine, as before I proceede too farre in the action, or in request of any good and lucky successe therein, I may vnderstand by the secret working of thine holy Spirit, that the thing which I intend, is agreeable to thy Will. And grant that I neuer absolutely craue thy furtherance in accomplishing any desire, vntill by the same Spirit, I be truely resolued, that the same is lawfull, consonant and agreeable to thy diuine Will; faithfully referring all my actions, studies, labours, desires; enterprizes, yea, my soule and body, my goods, and all things else, vnto thy direction, and protection, by earnest and faithfull prayer: wherein whether I be heard, or not heard, whether presently, or tarry long, let mee not

giue

giue ouer, feeling in my ſelfe by thy grace, and being aſſured by thy woꝛd that it pleaſeth thee; but let mee conſtantly waite thy good pleaſure. And though it come not as I wiſh, let mee not by and by fall from my good beginning, but perſeuere in continual pꝛayers foꝛ thine aſſiſtance and fatherly helpe vnto the end. Foꝛ thou haſt pꝛomiſed, neuer to deceiue our godly deſires, noꝛ to ſend them away fruſtrate: Oh therefoꝛe (deare father) vouchſafe mercifully to heare mee nowe, and in the time conuenient, grant what is moſt neceſſary foꝛ mee in all things. Foꝛ loe, (O Lord) I heere appꝛoach to thee, in the name of Ieſus Chꝛiſt thy Sonne, with vnfained deſire and hope of thy helpe, that when any plague oꝛ affliction, miſery oꝛ vexation outward oꝛ inward, ſhall come vpon mee, when the want of any neceſſary thing oppꝛeſſeth mee, oꝛ of accompliſhing any lawful ſuite moueth me, I flying vnto thee (as the fountaine from whence floweth all true helpe, all perfect aſſiſtance, all good ſucceſſe and pꝛoſperous euents of all good endeauoꝛs) may not by any other meanes ſeeke either to anoyde the one, oꝛ to obtaine the other thing, but by thy fatherly directions

and

and ſpirituall motions, wherby I may obtaine all things according vnto my neceſſities, for thy Sonne our Lord Jeſus Chriſts ſake, Amen.

O Lord increaſe our faith.

Another ſhort prayer for Gods direction.

O Thy Lord, I doe conſider and acknowledge mine owne blindneſſe and ignorance, and the wilfull obſtinacy of our corrupt nature, which ſeeketh rather the fulfilling of the fantaſticall deuices of their owne braine, then thy diuine will, and to vſe humane ayde, then to crane thy helpe. wherefore vouchſafe I humbly beſeech thee, to eſtabliſh godly feare in my heart, and vnfained obedience to thy holy ordinances: and that in all my enterprizes, which in thy name I take in hand thou wilt vouchſafe to direct mee according to thy will, and to giue mee proſperous ſucceſſe, drawing me by thy holy Spirit, from all euill deſires, for Jeſus Chriſts ſake, Amen.

A neceſſary Prayer for a ſorrowfull ſinner, afflicted in conſcience by reaſon of his ſinne.

If thou with ſinne afflicted be,
Oh, then ſaith Chriſt, come thou to me.
I am the way, walke thou therein,
Imbrace the truth, abandon ſinne.

The Motiue.

LEt vs acknowledge our ſelues to be wretched ſinners, and with feare fall downe before the Mercy-ſeate of our good God, condemning our ſelues to be moſt vnrighteous, and iuſtly deſeruing confuſion. And then (as Saint *Iohn* ſaith) we ſhall find God moſt merciſull vnto vs, who is moſt faithfull and iuſt to forgiue our ſinnes, and cleanſe vs from vnrighteouſneſſe, if faithfully wee turne vnto him. For he deſireth not the death of a ſinner, but that he turne from his wickedneſſe and liue, and therefore by *Ezekiel* hee ſaith; turne you, turne from your wicked way; for why, ſaith hee, will you die in your ſins? And againe by *Ioel*, he ſaith, Rent your harts and not your garments, and turne to the Lord your God, becauſe he is gen-

tle

tle and mercifull, and of much mercy, and such a one as is sorry for our affliction. Oh then be not dismaied, that thou hast grieuously offended him by thy sinne and iniquity; enter into condemnation of thine owne wickednesse, and accuse thy selfe guiltie of Gods Iudgement, and in a contrite & broken heart turne vnto God. For although thou haue sinned, thou hast an Aduocate with the Father, euen Iesus Christ who is righteous and mercifull, and obtaineth pardon for all thy sinnes. He suffered for all sinners, and by his death all faithfull beleeuers and penitent sinners (how great soeuer their sinnes be) are forgiuen and pardoned. Wherefore, who so thou bee that art afflicted in conscience, by reason that thou hast beene a notorious offender, remember the sweet mercies of God in his Christ, and call to minde *Mary Magdalen*, whose wickednes was great, vpon repentance shee receiued pardon; as also the theefe and the publicane, and many other. Remember the comfortable saying of Christ, who saith; Come vnto me all ye that are laden, and I will refresh you. He calleth vs not to refuse vs, but to comfort vs. Wherfore I say despaire not, but in hearty prayer, and by vnfained re-

pentance turne to the Lord, and he will receiue thee, and cloath thee with grace by the example of the loſt child: the moſt righteous cannot excuſe himſelfe before God: and therefore it behoueth vs all to lay aſide all flattering of our ſelues (as preſuming of our ability to iuſtifie our ſelues) & openly to acknowledge, that, in reſpect of our deſerts, death and damnation is a iuſt reward for vs. But Chriſt hath paid the ranſome for our ſinnes: and therefore may wee in faith, freely approch vnto his father in his name. And then although in our ſelues we be full of ſinne, through him, and by his merits wee ſhall bee reputed righteous: though our ſinnes were as red as Scarlet, hee will make them as white as ſnow.

The prayer for pardon of our ſins.

O Almighty God, Father of mercie, who art more ready to giue, then wee to aske, more apt to pardon, then we to repent: more willing to receiue the contrite in heart into thy fauour and mercy, then they to offer themſelues by vnfained Repentance: Loe, I come here proſtrate in heart before the Throne of thine infinit mercy

and

and louing kindnes, as one altogether ashamed to looke vpon the detestable, vile, and abominable offences, which I haue done against thee. Which are so burthensome vnto my poore soule, that my poore diseased conscience begins to sinke vnder it: and I am altogether destitute of any meanes to support the same, or to ease me thereof, but onely thy death and bitter passion. O Jesus, who camest into the world to call, not the righteous, but sinners to repentance. O Lord, I am a sinner, a grieuous sinner, and doe bewaile my hainous offences, and am most sorry for my sinnes, which are so vile, and the burthen of them so intolerable, that when I turne mine eyes but to the beholding of them a farre off (making but light reckoning of them) I am by and by stricken with so great dread, that I am driuen to most heauy sighs and grieuous groans, thinking my life an enemy to mee, wishing the beginning of my dayes had beene the day of my departure out of this miserable world. But, most sweete Lord, when I note them perfectly in my mind, and take (as it were) a strict account what the deeds of my youth haue beene (being indeede most lewd,

most euill, most vile and sinfull) what terrour doe I suffer in mind; what anguish, what dolour do then open it selfe to swallow mee vp, what griping griefes doe torment my conscience? in so much as I am at the pits brinke of despaire, wauering in minde to and fro, seeking rest, but loe (Lord) vnquietnesse of minde oppresseth me so sore, that considering with my self what I am, mush vexed. But when I looke into the time to come, the time wherein all mine offences and faults shall be manifested, and laid to my charge, and that death is the iust reward for my so manifold iniquities; Oh then whither shall I flye, thinke I? whither shall I conuey my selfe? who shall saue mee from thy iust iudgements? Oh Lord, I am euen at my wits end, wishing for death, and end of my dayes; and yet then the feare of my torments of hell fire so striueth in mee to the contrary, that I quake at the remembrance thereof. And when I couet to liue longer, and see more dayes, and do therewithall consider, that my life hath beene (euen from my birth) giuen and inclined so greedily to sin, and that it is the cause of my present misery, I then loath and abhorre my longer continu-

tinuance here; fearing leſt the aptneſſe of my corrupt fleſh (by the daily rebellion thereof againſt the ſpirit) ſhould heape greater plagues vpon my poore ſoule. What ſhall I doe, Lord, feare and deſpaire thus oppreſſing mee on all ſides? All hope and comfort hath left me, only grieke and ſorrow remaineth: knowing not to whom to flye for ſuccour, or to whom to make my mone. If I ſeeke to man, I know his ſtrength, policy, wiſedome and comfort, to bee vaine: his nature inclined to weakeneſſe and wickedneſſe, as mine: and in him to bee no helpe. And ſeeking any worldly meane for pardon and remiſſion of my ſinne, I acknowledge it altogether tranſitory, ſuſpicious, and to no purpoſe: vnleſſe it be to renew and increaſe my grieke, for leauing and giuing ouer the true and onely meane of my deliuery, ſeeking to a counterfeit ſhew of ayd, I aggrauate my ſins ſo much the more. Therefore, Oh my good GOD, forbid that euer I ſhould ſeeke for pardon, but onely of thy ſelfe, whom moſt grieuouſly I haue offended. To thee, to thee, I fall proſtrate, euen in heart, ſweet Jeſus, the only Phyſician of all ſicke ſoules: in whoſe power conſiſteth the alone

forgiuenesse of ſinnes, be they neuer ſo many, or ſo great. I come, I come, though altogether aſhamed, vnto thee my Sauiour Ieſus Chriſt, who haſt promiſed to bee a Mediator for the penitent, vnto God thy Father. Sweete Ieſus let mee taſte of thy goodneſſe, in obtaining pardon for my grieuous ſins. It is thy property to call home ſuch as wander and goe aſtray and to traine them vp in new waies: be their ſins as red as Scarlet, thou haſt ſaid thou wilt make them as white as ſnow, and were they as purple, thou canſt make them as white as woll. Oh moſt ſweete promiſe, Oh comfortable ſaying, Oh voyce of heauenly conſolation, whereby I am comforted, whereby I am reuiued, yea, now is my conſcience lightned: yea, now I haue found the true and only Phyſician of my long diſeaſed poore ſoule, euen thy ſelfe (ſweet Ieſus) who haſt called me. I come, I come: Lord ſtretch forth thy hand and receiue mee: giue me perfect hand faſt of this moſt comfortable ſaying of thine, let mee enioy the true working of this moſt ſingular medicine, thy death and bitter paſſion, who ſufferedſt for our ſinnes, and cameſt to take away the puniſhment due

due for our transgression, and to call vs to repentance, without the which, there is no hope of remission for our sinnes. Thy mercy is infinit, thy loue vnsearchable, and wisedome incomprehensible, whereby thou callest vs, whereby thou louest vs, and whereby thou guidest vs. And euen of meere loue which thou hast to the saluation of my poore soule (whom thou wouldest should rather conuert then perish) thou hast stirred vp in my heart a loathing of my sin, wherein I haue walked, and which I haue imbraced euen with greedinesse. Oh that I were as ready to come, as thou to call: so willing to leaue and giue ouer the fulfilling of vnlawfull desires, as thou art to saue me. Then should sinne no more dwell in me, nor I in it: but should enioy thy continuall fauour, and rest vnder the wings of thy mercy for euermore: O Lord, I humbly beseech thee, that as it hath pleased thee to stirre me vp at this time to repentance, and hast called me from the wildernesse of wickednesse, from deepe despaire: so to place me in the pleasant fields of sincerity, truth, and godlinesse. As thou hast pluckt me out of the clawes of Satan, so vouchsafe to hold me vnder the shad-

doſw of thy ſwings, and imbꝛace mœ ſwith the armes of mercie, that I run no longer after the vanities of this ſwoꝛld, noꝛ yeeld vnto the vngodly motions of the flesh, that my minde being freꝛe from al ſinfull cogitations, I may keepe my Soule an vndefiled member of thy Church vnto my liues end, in faith, in loue, in feare, in humbleneſſe of heart, in pꝛayer, in the true ſeruice of theꝛ, and in all dutifull obedience vnto thy diuine Will foꝛ enermoꝛe. And although, till thine appointed time, this miſerable vale muſt beꝛ my continuing City, and that I muſt be dꝛiuen to vſe this ſwoꝛld accoꝛding to the neceſſity of ſwoꝛldly cauſes, as thy Pꝛouidence hath aſſigned euery man to exerciſe his vocation: yet grant that my minde bee continually conuerſant in heauenly things: and that though my body wander in earth, my ſoule and ſpirit may haue their perfect being and abiding, by vnfained faith, in heauen, where thou ſitteſt and raigneſt foꝛ euer: That ſo after this moꝛtall and coꝛꝛuptible life ended, I may inioy heauen indeed, among the reſidue of thy Saints, and with them ſing laud and pꝛaiſe vnto theꝛ, woꝛld without end, Amen.

O

O Lord increase our faith.

Another very necessary and godly prayer to be said at all times, of euery Christian man feeling in himselfe the burthen of sinne, and any kinde of worldly affliction, as sicknesse, enemies, want, or other aduersity.

Oh gracious God, Oh Father of mercy & wonderfull louing kindnesse (who art the stay of my life, the light of mine eyes, the health of my body, and strength of my limbs) according to thy wonted loue, and fatherly affection, vouchsafe to looke vpon mee, whose life is fraile, and whose estate is most miserable. O Lord, there is no righteousnesse remaining in me, but I am within festered with the corruption of sinne, and without, most shamefully polluted with all iniquity. Now O Lord, inasmuch as I confesse, that there is no part of my body free from abhomination (miserable wretch that I am) my conscience accuseth mee, that I haue passed my most sinfull dayes in the senslesse running forward to all fleshly desires, and that I haue wit-

wilfully (like a moſt diſobedient and ſtiffe-necked wretch) caſt the moſt ſacred, ſweete and comfortable treaſure of thine heauenly counſell behinde my backe.

Yea, Lord, I cannot but confeſſe againſt my ſelfe, that I haue deſerued thy iuſt Iudgement, the rod of ſharpe correction, ſo that (if thou deale according to my deſerts) thy Iuſtice muſt needs condemne mee, and thy chaſtiſements I cannot beare, but ſhall be vtterly deſtroyed, and quite and cleane rooted out of the land of the liuing. This, Oh Lord, is my reward, if thou deale with mee as I haue deſerued: yet, O mercifull God, one thing is my comfort, namely, that although thy iuſtice bee ſharpe, and too heauy and intolerable for fleſh and bloodto beare, thy mercies are great and manifold, and thy fauour great and infinite: And therefore of meere mercy thou haſt ſaid, that thou delightſt not in the death of a ſinner, but deſireſt rather that hee conuert and liue. Whereby ſweete Lord, I ſee that thou art ready to pardon me: and therefore after my long going aſtray, to thee the fountaine of my ſaluation, in all humbleneſſe I heere proſtrate my ſelfe

to

in ardent zeale and desire to be refresh-
ed with the sweetenesse of thy most
comfortable promises againe, who cal-
lest mee most louingly, saying: Come
vnto mee thou that art laden, and I
will refresh thee. Hereby sweet Lord,
my silly soule is mooued to thirst af-
ter thy sauing health, and to bee re-
freshed with thy liuing Fountaine,
which giueth all those which are in
aduersity and affliction of spirit, most
sweet consolation and comfort againe.
wherefore heare me, heare me (O gra-
cious God) and satisfie mee according
vnto thy wonted goodnesse, and as
thou art mercifull, euen so for Jesus
Christ thy deare Sons sake, deale fa-
vourably with mee. For Lord, thou
knowest that I am but flesh, wherein
abideth corruption; frailty and prone-
nes to do those things which thy spi-
rit abhorreth, and that as long as this
body must wander heere in this vale of
vaine desires, the spirit (which desi-
reth contrary to the flesh) must needs
be hindred and letted from the perfor-
ming of those good things which
please thee; and the flesh and the will
thereof ouer-rule so farre, that natural
blindnesse drawеth the outward man
to many noysome & vngodly attempts,

and

and cauſeth it to grouell in the puddle of ignorance, when yet thy Spirit reſteth as a moſt comfortable guide to wiſedome and knowledge; whereby ariſeth a continuall conflict betweene the fleſh and the ſpirit: the fleſh hauing many and ſundry procurements, as the world and Satan to pricke it forward to worke iniquity, miniſtring many impediments to the Spirit, to ſtoppe the ſame from working that which tendeth to the ſaluation of my poore ſoule: inſomuch as heere in this world is no true reſt, no true comfort, but daily aſſaults of mortall and moſt cruell enemies. But ſweet Lord, conſider that I am but duſt; in reſpect whereof I am ready to doe euill, and ſlow to doe good: And for Jeſus Chriſt thy deare Sonnes ſake, vouchſafe to deliuer mee from all the ſnares and temptations of Satan, couer mee with the ſhadow of thy wings, and let thine holy arme bee my protection to defend and ſaue mee harmeleſſe from ſinne and from the puniſhment due for my former euill and corrupt life. Let the light of thine holy Spirit reueale vnto mee the way of truth and celeſtiall happineſſe, that the ſame from henceforth may bee my

ſhield

shield and buckler, whereby I may withstand and faithfully resist the furious assaults of Satan and his wicked ministers: and that no manner of euill approach neere vnto mee, as I haue deserued. O Lord, strengthen me and increase my faith: haue regard vnto me, that as I haue offended thee and deserued many and great punishments for the same, so I may now taste of thy pardon in Christ thy beloued Sonne: and that thou for his sake wilt mercifully remoue all plagues and afflictions so farre from mee, as may stand with thy glory, and my comfort, and vnfained reformation. And although I haue worthily deserued many euils, as enemies in Iustice to rise vp against me, and the wicked to deuise and intend matter to bring mee into discredit with the godly, and viterly to ouerthrow mee, let thy tabernacle yet (O Lord) be open to receiue me, wherin I may bee defended against their cruelty. And although I haue iustly deserued to bee depriued of all my friends: to liue destitute of helpe in my greatest neede, to bee afflicted with the want of all necessary things, and to be thrown downe to the depth of all distresse, to bee ouerwhelmed with

such

ſuch calamity, that all the world might iuſtly forſake me, and in moſt deſpightfull, diſdainfull and opprobrious manner, ſhake their heads at mee, reuile mee, and ſay, Fie on thee, fie on thee; and that in all the afflictions of mine, thou iuſtly with-hold thy helping hand, and leaue me comfortleſſe in a moſt deſperate eſtate: I haue (yet) nothing to ſay againſt thee, but humbly to flie vnto thee, praying thee not to deale ſo with me: but where thou ſeeſt my ſinnes to bee great, looke vpon that immaculate Lambe, thy deare Sonne, and call to minde the promiſe that in him thou haſt made: that were my ſinnes as red as Scarlet, through him they would bee reputed as white as ſnow. Lord, deale not in rigour with me, let thy mercy, nd not thy iuſtice pearce the cloudes, and giue mee comfort: and refreſh mee a moſt wretched ſinner, with the ſweet dew of thy holy Spirit, which is the vnſpeakeable comfort of thy children, and which beareth witneſſe in their hearts that thou haſt forgiuen their ſinnes in Chriſt, and choſen them to ſaluation, hauing for his ſake promiſed, that thou wilt bee our Father, and wee ſhall bee thy children. And as a

moſt

moſt louing Father, vouchſafe vnto vs thoſe things which thy heauenly wiſedome ſhall thinke moſt meete and conuenient, whether it be vnto mee in this tranſitory life, health or ſickneſſe, riches or pouerty, or whatſouer elſe may make moſt for my ſaluation: and let mee not lacke ſuch things as are neceſſary for the maintenance of this life, and whereby I may be able to pay to euery man that which I owe vnto them, and that I defraud no man, but be rather helpfull to all, ſo farre as I may. And for aſmuch (O Lord) as nothing can bee proſperous vnto mee without thy bleſſing, powre downe the dew of thy fauour, and feede mee in ſuch ſort, that being repleniſhed, I may be thankefull to thee, and helpfull to them that want. And for that thou haſt commanded vs to pray for things neceſſary, Lord, direct mee, and direct my prayers, becauſe fleſh and bloud (fraught with corruption) cannot rightly diſcerne what is wanting, but couets thoſe things that are contrary to thy good pleaſure, I moſt humbly (for Jeſus Chriſts ſake) beſeech thine omnipotency to deale with mee in things of this life, as ſhall ſeeme moſt to thy good, that I may at thy hands

hands enioy all things neceſſary in this life, to the finiſhing of a godly, peaceable, and comfortable courſe here to thy glory, and my ſoules health: that after the ſame ended, I may, with all the reſt of the myſticall body of thy Son Ieſus Chriſt, for his merits, inioy after this life eternall ſaluation.

O Lord increaſe my faith, forgiue my ſinnes paſt, and from henceforth direct me in holineſſe and righteouſneſſe all the reſt of my life, Amen.

A ſhort prayer for him that is afflicted in conſcience for his ſins.

O God (whoſe propertie is euer to haue mercy: yea, whoſe mercy is infinite and loue incomprehenſible, and who hath no delight in the death of a ſinner) looke fauourably vpon mee, who haue ſo deepely offended thine heauenly Maieſty, that I confeſſe nothing but condemnation due vnto mee for my manifold iniquities. My conſcience accuſeth mee, and mine heart bewrayes my diſobedience, being but a caſt-way, vnleſſe it may pleaſe thee for Ieſus Chriſts ſake to turne away the plagues which I haue iuſtly deſerued

ſerued for the ſame. Lord, ceaſe to bee angry, and according to thy mercy, not in iuſtice deale with mee. And although I haue hitherto followed (euen with greedineſſe) that which I ſhould not: yet for thy Sonne Chriſts ſake, giue me now grace to follow and imbrace that which thou commandeſt, in thy Sonne Ieſus Chriſt, vnto my liues end, Amen.

A Prayer for a competent and neceſſary liuing.

The God aboue vouchſafeth ſtore,
To him in faith that prayeth therefore;
But for his gifts who thankleſſe run,
Their wealth ſhall waſte as ſnow in Sun.

The Motiue.

ALthough thy ſtore increaſe, and ſo greatly multiply, that thou be faine to inlarge thy Roomes to beſtow thy fruits; yet thinke thee not diſcharged of this moſt neceſſary exercile of prayer, but ſo much the more bound thereunto, for it is not the increaſe of fruites, the labour of the hands, or ſtore of wealth, that maintaineth thy life, and feedeth thee, vnleſſe it bee ſeaſoned with the word

Word of God, who preſerueth all that faithfully truſt in him.

Thou canſt not liue with bread only (that is, with things neceſſary for the body) but by the word of almighty God, the food of the ſoule. And yet wee are not onely licenſed and permitted, but moſt louingly called to come vnto our heauenly Father, for whatſoeuer wee want. *Iacob* prayed for food and apparel, and obtained it with abundance. God ſeeth before we aske. what we want: yet to ſhew our dutifull obedience, and to acknowledge our helpe to come from him, we muſt proſtrate our hearts before him in faith: asking, and he will giue, knocking, and he will open: ſeeking, and we will ſurely find what is neceſſary for vs. Wee ſee, that God of his meere mercy feedeth the fatherleſſe, vouchſafing vnto them, all good things to the ſuſtaining of life. Wherfore whatſoeuer thou be, whether thou be rich or poore, pray faithfully, vſe the gift of God thankfully and reuerently, and thinke not that thy friends can help thee, or labour auaile thee, without the bleſſing of God; thereby, enioying food and apparell, bee wherewith content, and in any caſe deſpaire not in pouerty: for the prouidence of God is great, to giue food and

and things neceſſary to ſuch as truſt in him. And it is not dainty fare that feedeth ſo much, as the truſt in God can relieue with a ſmall and ſimple diet: as doth appeare in the firſt of *Daniel*, by them that were ſo well repleniſhed, with pulſe and water: contrarily, many times we ſee the rich, for all their ſuperfluity ſent empty away.

There was neuer any forſaken that truſted in God, were their ſtore neuer ſo ſmall: nor any, were their abundance neuer ſo great, that proſpered vnto the end, without the mercy of God. And therfore be we poore or rich, we muſt depend vpon God, that giueth and taketh away.

The prayer for a competent liuing.

O Almighty God, and louing Father, who of nothing haſt created all things liuing: thy prouidence is ſo great ouer them all, that thou ſuffereſt not the moſt vile or ſimpleſt of them to periſh for want of food, and things requiſite for thē: but ſeking the ſame at thy hands, thou giueſt it them in due ſeaſon, euen to the rauens and all things liuing: and by thine vnſearch-

ſearchable wiſedome haſt appointed to euery liuing creature an abiding according to his kinde. But ſuch was thine vnſpeakeable care of man, that thou haſt created him to thine owne Image, and made him as a King and gouernour ouer all the reſt of thy creatures, which thou haſt ſet and appointed vnder him: which are ſo far inferiour vnto him, as where thou haſt planted in him reaſon, wiſedome and gouernment, in them brutiſhneſſe, being altogether vnreaſonable: & where they liue and haue their beeing vpon the tops of cold mountaines, in deſerts, vpon hils on high, and vallies below, and in ſundry other vncouth and vnknowne places, where tempeſt and heat, hardneſſe and cold, and other continuall dangers oppreſſe them: thou haſt giuen and prouided for man, houſes, caſtles, and townes, to preſerue him from the force of winds, tempeſts and ſtormes, and from the aſſaults of wilde beaſts of the field (in the night and darkneſſe) quietly to reſt. And although borne naked, thou giueſt him raiment, to couer and to cloath him, hearbes to his vſe, and oyle to make him a cheerefull and glad heart, and toyfull countenance. Beſides all

this

this of thy mere goodnesse, thou hast giuen him the beasts of the field, the fowles of the ayre, and fishes of the Sea, to bee his food and sustenance. Yea, (Lord) such is thy fauour toward man, that all the rest of thy creatures thou hast ordained for his vse and seruice. Oh sweete Lord, such is thy loue towards man, that thou hast most miraculously prouided for him: and yet not for all alike. For it hath pleased thee to make some rich, and some poore, some thou exalteſt, some thou keepest low, some to liue at ease, some by labour: and yet none liueth without thy prouidence. And I among the rest of thy poorest creatures, doe acknowledge my selfe greatly bound vnto thee, for helping mee hitherunto. And as thy silly creature, & worke of thy hands, I humbly prostrat my selfe in heart, beseeching thee fauourably to looke downe vpon my necessity, and grant mee whatsoeuer thou seest necessary for me, euen a competent and necessary portion heere: not ouermuch, lest I waxe proud and disdaine mine inferiours: and if it be thy will, vouchsafe vnto mee not ouer little, lest vrgent necessity driue mee to ouermuch care, and ouermuch care

carry

carry mee to vnlawfull meanes, and ſo I run head-long into thy diſpleaſure. But fill my baſket, and bleſſe my ſtore, O Lord, that I may enioy at thy mercifull hands ſufficiency for my reliefe, & for relieſe of ſuch as thou haſt committed to my gouernment. And foraſmuch good Lord, as all my induſtry, carke, care, and trauell, cannot any way further, relieue, or ſatiſfie mee in my neceſſity, unleſſe thou vouchſafe thereunto good ſucceſſe: for thy mercies ſake, bleſſe mee in all my affaires: bleſſe my fruits in the field, my cattell, and all other things belonging either to my ſelfe, or any other thy ſeruants, that by the fruits thereof, I and they may be relieued.

Bleſſe the workes of our hands, that they may proſper: bleſſe my ſenſes, that they may not dull, but bee alwayes capable of ſuch things as belong vnto my vocation, that I may effectually execute the ſame, both according to thy lawes and truth of that which I take in hand, that I deceiue not (neither by mine ignorance, or negligence) thoſe that put me in truſt: but by truth in my calling, I may bee able to liue and wade through the hardneſſe of this world, and be rather

helpe-

helpefull to the poore, then burthen-some to the rich. Oh Lord, bring it thus to passe: for without thy blessing and Fatherly furtherance, I cannot sufficiently execute, neither can that prosper, whereupon the whole estate of my living or maintenance depen-deth. wherefore (good Lord) guide my hands, and blesse mine vnderstan-ding to the prosperous execution of all things concerning my vocation, that I may get those things which may be suf-ficient for my releefe, and maintenance of mee and mine, to the profit of my neighbours, and glory of thy blessed Name. And whatsoeuer doth happen vnto mee, pouerty, or riches, make mee (good Lord) of a patient, contented, and thankefull minde: that in aduersity I runne not head-long into such meanes as are vngodly, neither in prosperitie ware the prouder, but waite thy good pleasure in them both, with thankeful-nesse: and euermore liue in thee, and by thee, and in the end reigne with thee in heauen, where thou sittest as authour & giuer of all good things: grant vs this for thy Sonne Iesus Christs sake to whom with thee and the holy Ghost, be allpraise for euer, Amen.

O Lord increaſe our faith.

A ſhort Prayer for a competent Liuing.

O God my GOD, thy loue is great, and the care of thy creatures ſuch as thou haſt promiſed neuer to ſuffer the leaſt of them, that depend on thee, and ſeeke their reliefe at thy hands, to periſh, or to want things neceſſarie for them. Wherefore (O Lord) I thy ſilly Creature, being of my ſelfe poore, and altogether vnable to paſſe through this wretched and hard world. doe in all humility and obedience proſtrate my ſelfe before thee, in the name of thy Sonne Jeſus Chriſt: beſeeching thee, that it may pleaſe thee to afford mee thoſe things that are neceſſary for me, as meat, drinke, and all other things expedient for the ſuſtentation of my life here: that neither ouermuch pouerty oppreſſe mee, nor that I be driuen to vſe meanes contrary to thy Lawes. For as thou art of ableneſſe and power, ſo art thou of will to helpe the poore, to releeue the oppreſſed, to comfort the afflicted, to raiſe the lowly, and

and to aide the needy: and therefore (sweete Lord) I humbly craue thy fauourable ayde towards me, to blesse my store, and replenish my basket with thy blessings, that I may bee able to liue in thy faith, feare and loue, and bee out of the depth and danger of all men, through Iesus Christ, Amen.

O Lord increase our faith.

A Prayer necessary before the hearing of the VVord of God.

Attend vnto the Gospels light,
Heare it, and reade it, and liue vpright:
It is the light and candle cleare,
That brings vs all to heauen here.

The Motiue.

CONsider when thou heareſt the VVord of GOD preached, it doth but as it were beate thine eares, and tendeth no further benefit, vntill (by the working of Gods holy Spirit) it bee inwardly reuealed vnto thee, and ſettled in thee. For God ſpeaketh vnto vs by two meanes: namely, by the preacher whom hee ſendeth to teach vs, and by his holy Spirit, whereby his doctrine is ſo ſettled in

our hearts, that we inwardly enioy the true benefit thereof. For without the helpe of the holy Ghoſt, the voyce of the Preacher vaniſheth, and the Hearers profit nothing at all. Saint *Iohn* ſaith, that he that knoweth God, heareth his Word, but hee that is not of God heareth it not. Whereby the Spirit of truth is diſcerned forom the Ipirit of error: The Word of God is liuely and effectuall, and pierceth more then a two edged ſword, entring euen vnto the diuiſion of the ſoule and ſpirit, &c. Wherefore pray that as the Lord ſendeth his meſſengers to ſhew his will; ſo you may both heare it, vnderſtand it, and purely liue thereafter: Pray for faith, for without faith, the hearing of the Word profiteth nothing: but it is ſeede ſowne in drie ground, that cannot bring forth fruit; Wherefore let vs be as good ground which is watered with the dew of a conſtant beliefe of that which we heare; that the Word of God which is now preached amongſt vs, be not as ſeed ſowne in vaine. The Lord make vs all fruitfull hearers, dutifull followers, and plentifull bringers foorth of the fruits of his word.

A Prayer before Sermon.

VOuchſafe Oh mercifull God, to open the cloſet of my darke vnderſtanding, that thy Woꝛd may enter therein, and bee ſo receiued of mee, as that ignoꝛance the mother of Diſobedience beeing thꝛuſt out, Heauenly knowledge may enter in, & haue perfect abode in the bowels of my heart. Giue me grace (Oh Loꝛd) that the ſeede of truth being ſowen in my heart, may take deepe roote and bꝛing foꝛth to the comfoꝛt of my poꝛe ſoule, ſixty, an hundꝛed, and a thouſand fold. And let thy Spirit ſo rule the lips of this thy ſeruant and Miniſter, as that hee vtter nothing but the woꝛd of life, with ſuch boldneſſe, as neither feare noꝛ affliction ſtoppe the free paſſage of the ſame, that wee thy flocke may waite foꝛ the ſame, and moꝛe and moꝛe deſire and looke and picke the crummes that fall from thy Table, Send ſuch and ſo many labourers (O Loꝛd) into thy harueſt, as may bee both painefull, faithfull, and able to gather by a little and little the diſperſed ſheaues of the Church, that are appointed to bee receiued into thy celeſtiall Barne. And

banish from this wholesome worke all such as are not sent from thee, and come not truely to edifie, but rather to reape their owne gaine: making as it were merchandize of thy word, teaching in stead of truth, the traditions of men. Lord vouch safe at this time grace vnto the lippes that now are to sound forth & declare thy will, and grace vnto our hearts that are present to heare it: that hee by teaching truely, and wee by following effectually, may through Christ obtaine at thy hands remission of our offences past, light in stead of darknesse, peace for trouble, and heauenly happinesse in stead of worldly felicitie, that tasting the sweetenesse of celestiall Comfort, wee may despise terrestriall, and after this life ended, enioy the perfections of eternall glory, through Jesus Christ our Sauiour and Redeemer, Amen.

O Lord increase our faith.

A Prayer after the Word preached

The Motiue, or Preface of this Prayer.

NOw wee haue receiued the benefit of hearing of the VVord of GOD, the fruites whereof doe tend to the perfe-

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ction of a godly life, and a godly Life is the way to eternal life in Christ our Lord: let vs with all diligence imprint within the closet of our hearts, the glad-some and most comfortable tidings, which we haue receiued at the mouth of the messenger of God, and with a perfect Faith lay vp the same in our vnderstanding and remembrance: lest that forgetting the same, and neglecting the exercise of a godly life, wee bee taken away as trees that beare no fruite, and cast into the fire. Let vs therefore pray that GOD would vouchsafe to send his holy Spirit the comforter, which may retaine the good tidings of the Gospell in our hearts: whereby wee may appeare as trees bearing good fruits, and so be preserued vntill the comming of our Lord Iesus, who will then receiue vs, and set vs in the inheritance which we haue purchased for as many as beleeue in word.

The Prayer.

O Heauenly Father, thou hast not onely vouchsafed to make vs to thine owne Image and likenesse, but also to send thy Sonne Iesus Christ into this World for our saluation:

and haſt by him not onely giuen vs knowledge of thy diuine will heere on earth, and left it for our learning, but alſo freely taken away our ſins, and ſet vs downe the perfect rule to direct all our actions and doings by the ſame. Which yet neuertheleſſe continueth hard and darke to ſuch, as neither by thy Grace haue beene enlightned, nor by the Preaching of ſuch as thou haſt ſent, beene taught; which alſo is of no effect without thine eſpeciall Grace, working to the true ſetling thereof within the bowels of the inner Man. For Lord, though wee heare it with our eares, wee cannot conceiue it in our hearts, nor ſhew it in our conuerſation, without the eſpeciall working of thy holy Spirit within vs. Greatly are wee therefore bound vnto thee, Oh Lord, for vouchſafeing vs to liue in this time, wherein darkeneſſe and ignorance is ſo much defaced, ſuperſtition ſuppreſſed, and thy truth (the word of life, the ſeede of our ſaluation) ſo bountifully diſtributed throughout this our Countrey, to our vnſpeakeable Comfort, and great terrour of ſuch as hate thy truth. Lord, wee yelde thee humble thankes, that it hath pleaſed thee to ſeede vs at this time with the

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wholesome bread of life, the heauenly Manna, the word of eternall trueth: which as wee haue heard with our outward eares, so graunt vs to bee replenished inwardly, and fed at full, that wee may loath and abhorre all things which are not of the true Table of our saluation, the Gospell of thy Sonne Iesus Christ.

And forasmuch (O mercifull God) as wee may heare & not perceiue, and reade and not vnderstand, without the light of thy holy Spirit, guiding and instructing vs: I humbly beseech thee to inspire our hearts with a true vnderstanding of that which this day wee haue heard, by thy Messenger, and Preacher of thy word. And grant that it may so worke to the amendment of our liues, and the increase of faith, feare, and loue of thee, that it may continually abide with vs, & (to our comfort) effectually worke in vs vnto our liues end: and that we may accept the same at the mouth of thy Messenger, as deliuered euen by thine owne heauenly voyce, as indeede it is, so long as it differeth not from thy holy word and Gospell, giuing all the praise and glory vnto thine owne selfe. For he is but a minister to declare thy will vnto

vs, who are the ground, and thy Word the ſeede, which being ſowne in our hearts by the Miniſter, may not onely take ſome roote, but growe vp effectually, to our comfortable Education and Learning. And giue vs grace (Oh heauenly God) in this ſo pernicious a time of ſects, ſchiſmes, and dangerous controuerſies, that wee may beare conſtant hearts, carefull, and deuoute mindes to the the truth, auoyding (with diligence) the perſwaſions of ſuch as ſeeke to ſet vp ſuperſtition, and maintaine errors and vntrue doctrine. And as the Niniuites at the preaching of Ionas repented their ſinne: ſo giue vs grace not onely for a time, but earneſtly to bewaile our manifold offences, and wholly cleaue to fulfill the truth of thy Lawes, to the ſaluation of our poore ſoules. Let not Sathan (ſweet Lord) at any time wreſt thy truth ſowne in our hearts, neither let him nor his miniſters preuaile in ſowing tares, cockle or darnell among the Goſpell, as they continually ſeeke and deſire to marre the harueſt of thy good fruites. And though they be few (by reaſon of our owne corruption) which wee haue gathered by the hearing of thy Word, yet (ſweet Lord) vouchſafe to increaſe them

them, by vertue of thy holy spirit wor-king within vs. And let not our desire of seruing thee, bee either choked, or snared with the vnlawfull desires of this most wretched world: but that wee may rightly and truly discerne the truth from false doctrine, and may vnder-stand who are the true Ministers, with earnest attentiuenesse vnto the vt-terance of thy will by them: carefully and warily auoyding the counterfeite barking of such as speake for their owne benefit, hauing further respect to their owne pleasure, profit, and commodity, then to the edifying of our poore soules. These thou resemblest to Wolues, taking vpon them (vn-der the shaddow of simplicity, and fai-ned shew of Innocence) to guide thy flocke, being indeede most detestable hy-pocrites and deuourers of thy sheepe. Whom I beseech thee cut off from that godly and diuine function and of-fice of Preaching, that thy truth being at all times purely vttered by good and deuoute Pastors, wee thy poore flocke, may for euermore be truely edified, and continue within the hurdles of sin-cere conuersation and godly Liuing, to the praise of thy holy Name, vnto the attainement of our Heauenly Inheri-

tance,

ance for thy Son Jesus Christs sake, Amen.

O Lord increase our faith, and make vs euermore, attentiue hearers, true conceiuers, and diligent fulfillers of thy will.

A short Prayer after a Sermon.

OH gracious Lord, of thy bountifull goodnesse thou hast (through thy Sonne our Sauiour) sent for our learning, and vnspeakeable Comfort, the word of truth, the Gospell of our saluation, which none can learne but by hearing, and none can Preach vnlesse he be sent: I humbly beseech thee therefore to giue me thy grace, that as I haue heard thy word at this time by thy Minister and Messenger, so I, and all the hearers may bee able perfectly to retaine the same in our heartes according to thy heauenly will, vnto our liues end, Amen.

O Lord increase our faith.

A thankesgiuing to God for his benefits.

Blesse thou the Lord that giueth blisse,
He blesseth him that thankfull is:

But

But he, the thankleſſe doth deſpiſe,
And liſteth not vnto their cries.

BE thankfull vnto Almighty God, for all thing, in the Name of our Lord Ieſus Chriſt: who hath left vs a perfect pattern of thankfullneſſe, by his continuall lifting vp his eyes to Heauen, giuing thanks vnto his heauenly Father; for all things. By whoſe example, wee are taught to giue continuall thankes, as a teſtimony of our good wils for his benefits beſtowed vpon vs. Let vs pray alwaies; let vs alwayes reioyce, and without ceaſing giue thankes, for it is the Will of God the Father, in his Son Ieſus Chriſt towards vs. Saint *Auſten* briefly in this wiſe exhorteth vs to bee thankefull, namely, heartily to ſay, God bee thanked, which is but ſhort, yet not ſo ſhort as ſweet (no doubt) in the noſtrils of his heauenly Maieſty, and an acceptable ſacrifice, if it proceed from a truely thankfull heart. *Chryſoſtome* alſo willeth vs to giue thankes vnto the Lord, and to bleſſe him, yea, although euill chances happen vnto vs; and then ſhall thoſe euils bee taken away: and on the contrary it muſt needes follow, (hee ſaith) that if proſperous things happen vnto vs, and we continue vnthankfull, our proſperi-

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ty ſhall be turned into aduerſity. So pure a balme and ſweete odour is giuing of thankes, that the Lord taketh it as a moſt acceptable recompence for all his benefits. Which ſince wee cannot otherwiſe deſerue, let vs continually ſay, The name of God bee praiſed: and that not with tongue onely, but from the depth of the heart. For it is a terme ſometime vſed of the wicked, who haue their reward with hypocrites. But bleſſe the Lord in faith, and thou ſhalt bee bleſſed both in thy going out and comming in, both in the houſe and in the fielde, in all things, at all times and in all places. The chiefeſt manner of thankes vnto God is obedience vnto his will, and to accept with patience whatſoeuer ſhall happen vnto vs: yeelding our ſelues to the will of him that ſendeth the ſame. For true thankefulneſſe is not in the tongue, but from the heart, which being fraught with vnfained loue to God, rendreth thankes acceptable, though the *lips* moue nothing at all. Yet for the outward teſtimony of our thankefull mindes, let vs openly giue praiſe and thankes vnto him that giueth all good things.

The Prayer and thankesgiving to God for his benefits.

O God of vnspeakeable mercy, and Father of maruellous louing kindnesse, the onely giuer of good and perfect gifts, who art more ready to giue, then we to aske: hearing before we call, and giuing before we desire, things necessary for vs: I yeeld thee humble thankes for thy continuall fauour and kindnesse towards vs thy poore creatures: for whose saluation, when we were lost, thou wast contented, euen of thy meere loue to send thine onely Delight into this world, thy Sonne Iesus Christ, taking humane nature vpon him, and abiding the most bitter pangs of death vpon the crosse, to redeeme vs againe into thy fauor, which by our disobedience was lost: to bring vs from darknes and the shaddow of death (whereunto our blindnesse had brought vs) into the light of truth, to restore vs from ignorance and errour, to wisedome and knowledge, then the which a more precious gift could not haue been bestowed vpon vs, poore wretched creatures, what greater comfort, what greater ioy, what

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greater benefit could thy diuinity haue beſtowed vpon ſilly man, then of a caſtaway, to make him a ſaued ſoule: of a loſt Soule, the childe of God: and of a poore baniſhed wretch, an inheritour of the Kingdome of heauen? Lord, ſuch was thine vnſpeakeable loue, and the benefit that the obedience of thy Sonne purchaſed for vs, that if it were poſſible for vs to yelde vnto thee as many thankes and praiſes, as could fill euen Heauen and Earth, and did yelde our bodies and ſoules to bitter torments in Hell, in that lake from which thou haſt redeemed vs, it were nothing in recompence of the leaſt part of this thy loue, in giuing this ſacrifice thy Sonne (in whom was thine onely and whole delight) to pacifie thine owne diſpleaſure, and to purchaſe thy fauour and loue againe: A thing maruellous, that the offended ſhould ſeeke attonement with the offender, after ſo vnſpeakable a meanes, and yet requiring nothing at our hands, but thankefull neſſe and obedient hearts. Lord giue vs thankefull hearts, that wee may yeeld thee all poſſible praiſes: which although I cannot ſufficiently, yet Lord, I yeeld thee thanks euen from the

the bottome of my heart, from the very depth of mine vnderſtanding; who haſt deſerued farre more than any man or Angell can by any meanes ſatisfie, not onely in giuing thy Sonne for vs, but in leauing vnto vs a continuall remembrance of the ſame thine vnſpeakeable Loue, thy Goſpell, wherein conſiſteth the rule whereby we are directed, euen thy Word: which although heauen and earth paſſe and periſh, yet ſhall not one iot thereof (as thou haſt promiſed) diminiſh or decay, and without the which wee ſhould haue continued in our accuſtomed blindneſſe and ignorance. Theſe thy benefits are vnſpeakeable: yet ſweete Lord, the creating vs after thy likeneſſe, and making vs after thine owne Image, deſerueth no leſſe praiſe and thankes; where it lay in thy power to haue faſhioned vs after ſundry other formes, as of wormes of the earth, fiſhes in the Sea, and beaſts of the land moſt vgly and moſt ſtrange, hauing neither knowledge of thy will, ſenſe, nor feeling of thy goodneſſe (which is the ſweeteſt comfort in the World, without the which is no true comfort at all, nor enioying any quality either of body or minde, which is any thing at all com-

comparable to the gifts which thou haſt endued mankind withall. Moreouer (O Lord) I thanke thee, for all other thy vnſpeakeable mercies and benefits continually beſtowed vpon mee: for thy feeding, cloathing and protecting mee and mine hitherto, giuing vs all things neceſſary both for our ſoules and bodies. And ſweete Lord, ſeeing that of my ſelfe I am nothing, neither can doe any thing of my ſelfe without thine eſpeciall helpe, for my reliefe and maintenance, I humbly beſeech thee, (for thy Sonne Ieſus Chriſts ſake) as of thy free fauour and mercy, thou haſt giuen vnto vs thy creatures, all theſe and many other vnſpeakable benefits hitherto, that ſo thou wouldeſt grant the like loue and care towards vs, alwayes hereafter, that we may proſper in our vocations, and goe forward in our daily ſeruice of thee, and through the merits of thy Sonne Ieſus Chriſt, obtaine pardon for our ſins paſt, and liue in faith, feare and loue hereafter, enioying all things requiſite for our reliefe, for Ieſus Chriſt thy deare Sons ſake, Amen.

O

O Lord increase our Faith.

A short thankesgiuing for the benefits of God.

I Yeelde thee all humble and possible thankes (O mercifull God) for that thou hast not onely heeretofore tendred the saluation of our poore soules, and by the death of thine onely Sonne, redeemed vs from death to life: but dost also continue a tender care of vs, preseruing vs as the Apple of thine eye, from the dangerous assaults of Satan: and prouidest for vs all things necessary, deseruing more thankes and praises, then the tongue of men or Angels can declare. Accept these my praise and thankesgiuing (O Lord) I beseech thee, and increase in mee a daily desire to praise thy goodnesse, acknowledging all and euery good and perfect gift to come from thee: to whom with the Sonne, and the Holy Ghost be all honour and vncessant prayse for euer and euermore, Amen.

O Lord increaſe our faith.

A deuout Prayer that wee may alwayes haue conſideration that we muſt muſt die: which as it is good at all times, ſo eſpecially in the common plague or ſickneſſe.

Remember as thou art a man,
So muſt thou dye, none ſhun it can:
Nothing more ſure, the time vnſure,
Wherefore take heede, liue not ſecure.

The Motiue.

SYLENVS the Phyloſopher hauing knowledge but by the inſtinct of Nature, before the publiſhing of the Goſpell, ſaw further into the miſerable eſtate of men, in thoſe dayes, then we endeauour to vnderſtand, liuing too ſecurely now in the cleare Light of the ſame. For his opinion was, that if wee conſider with our ſelues what wee are, whereof we are, and what we ſhall bee wee could not but lament our miſerable eſtate. Which ſaying of his was maruellous, then when men liued in darkeneſſe, but much more maruellous, that it is no

no better conſiderered and regarded now, in the time of the light of truth: For where wee ſhould haue greater care to liue well, wee liue in wicked ſecurity, where wee ſhould haue greater care to dye well, wee fooliſhly thinke to liue for euer, and ſo are wee oftentimes taken vnawares; But let vs perſwade our ſelues, and not onely perſwade, but fully reſolue our ſelues that wee ſhall dye, and let vs endeauour to make a good end. For a good end excuſeth a bad life paſt, and contrariewiſe, an euill end is a greater argument of an euill life, and eternall death.

Forſake ſinne, and imbrace death willingly, ſo ſhalt thou ſeeme happy in this life, and not vnhappy at the houre of death. In the morning, thinke not to liue till night, and at night, thinke not to liue till morning; ſo ſhalt thou liue much the more circumſpectly, and bee alwaies ready to dy.

Account thy ſelfe in this world but as a gueſt that lodgeth for a night, and ſo departeth in the morning, and as a wandring pilgrim of no certaine aboade, lift thy minde to God, hauing here no certaine City. For if thou liue tenne, an hundred, or a thouſand yeeres, there is no helpe but the graue muſt bee thine

end,

end. Bleſſed are they that dye in the Lord whereupon prepare thy ſelfe to dye, truſt not thine owne wiſedome, for that will deceiue thee, but in the wiſedome of God, that thy hope may bee ſure, his ioyes thine, and his goodneſſe thine inheritance.

The Prayer to be readily prepared to dye.

O God, the onely giuer of life, and the Maintainer and Preſeruer thereof, and the life after death, grant mee continuall due conſideration, that this body of mine is built vpon an earthly foundation, and framed of the ſubſtance of duſt and clay, which is not durable, the glory whereof vaniſheth like the flowre of the fielde, which is ſoone cut downe and withered. The body is the manſion, or rather the priſon of the Soule, and the ſame ſo fraile, weake, and feeble, ſubiect to ſo many infirmities, diſeaſes, griefes, and maladies: yea, ſo many cauſes that procure the diſſolution of body and ſoule, that death oft times happeneth when wee thinke leſt thereon, it commeth ſuddenly as the lightning, and taketh vs at vnawares. Where-

fore

foze grant, Oh God of my life, that I may haue such continuall care, foze-sight and diligent respect vnto the direction of my doings, cogitations, and words, as I loade not my pooze soule so much with the burden of senselesse security, sinne and iniquity, that the body (being suddenly entangled with the snare of death) bee carried where there is no rest, no ioy, no comfort oz consolation, but continuall mourning, weeping, and anguish of minde. As the glutton spoken of in the Gospell, who (going on blindly, loosely, and carelesly, without regard either of thee, oz remembrance of his end, in most detestable conetousnesse, and all kinde of wickednesse) was suddenly taken from his mucke and wealth (which hee had wrongfully gotten, and miserably hozded vp, denying pooze Lazarus the crummes that fell, and were taken from his table) and was carried by the diuell and his angels into euerlasting and most painfull torments, where was weeping and gnashing of teeth. Oh (my sweete Lord) let not my heart bee blinded with the veile of vanity, noz (no sooner in the delights of this world) so intangled in the net of concupiscence, oz clad in the weedes of

wilfulneſſe of mine eſtate, that I be taken as the rich man in the Goſpell, who was taken vnawares from his abundance, and left his riches he knew not to whom. In ſtead of heauenly contemplation and godly Cogitations, (which thou requireſt at all times of ſuch as are thine: but eſpecially at the houre of death) there appeared in him a moſt horrible couetouſnes, which thou vtterly abhorreſt: a manifeſt token (good Lord) of forgetfulneſſe of his end, and an argument that hee was the child of Satan. But thou ſheweſt mercy to as many as conuert and turne to thee.

Oh my moſt louing Father, lighten mine eyes that I ſleepe not in ſinne, nor wander in darkneſſe, according to the will of the fleſh, that I fall not vnawares into the dungeon of deſtruction, death and hell, and make mee alwayes ready and willing to come vnto thee, euen with deſire, when it pleaſeth thee to call mee; in laying thy hand (by any plague or ſickeneſſe) vpon mee. Let mee not draw as it were backeward, when thou inuiteſt mee to the ſweet banquet of thy heauenly Kingdome, as by thy Word and Goſpell preached and reuealed vnto vs, which is

is an especiall calling of vs: and when I feele my selfe distempered, greiued or vexed with any kind of sickneſſe, plague or disease, which is another of thy callings, and an especiall warning that wee must die; or when by course of time in extreame age, wee imagine our end to be neere. But Lord when I am at my daily busineſſe and labor, when I eate or drinke, when I am in my best temperature and health, in my chiefest yeeres; at all times, and in all places, giue me grace to thinke that death standeth at my elbow, alwayes ready to strike mee, that I sleepe not in sin and security, till the time suddenly come of my departure, and so bee taken vnprouided, & perish without repentance. O Lord, who can perswade himself to liue long and see many daies? especially in dangerous & contagious times of sickneſſe, seeing so many examples daily to put vs in minde of death. For in the most temperate time of health, some at their mothers pappes (by humane iudgement likely to liue long) suddenly giue vp the Ghost, some in their youth, some in middle yeeres; yea, and when graueſt experience aboundeth, are suddenly most men called away.

and are no more ſeene. All which not-withſtanding (O Lord) ſuch is the blindnes of our nature, that we thinke this world a continuall being for vs, and couet euen with greedineſſe to ſee many daies, where we heape ſin vpon ſin, to the ouerburdening of our poore ſoules, ſeldome or not at all thinking to dye. But grant, my moſt ſweete Lord, that as I deſire to liue, ſo I may haue a great deſire to liue well, that I make an happy end, abandoning the feare of death, that the cogitation thereof may dwell in peace within the manſion of my heart: and when it ſhall appeare neere vnto mee, I flye not from it, but may goe forth with ioy to meet the ſame, conſidering that it is a meane to end my cares, & to begin my ioyes: It is the finiſhing of my ſorrow, and an entrance into a bleſſed eſtate, which made thy ſeruant Paul to ſay, That he deſired to bee deliuered from the burden of this life, and to be with thee, where is nothing but ioy vnſpeakable; & contrary, here on earth, nothing but care and woe, which moued thy ſeruant Iob to call his life a warfare, and this world a wildernes, where is nothing but conflicts betweene the fleſh and the ſpirit,

daily

daily increase of sinne, and continuall care of vanities. O God, giue vs carefull hearts to loue thee, while wee liue heere, giue vs continuall feare, vnfained zeale, perfect faith, and godly care to doe good to all men, and earnest desire to come vnto thee, who art the end of all trouble and labour, and the beginning of ease; the end of strife, and the beginning of peace: the end of all misery, and the beginning of all blessednes: the end of death, and the beginning of life, whereunto sweet Lord, grant that with vnfained desire, we may faithfully endeauour our selues to come, where thy Sonne is gone before to direct vs the way, and where thou sittest to iudge according to euery mans workes, making all those that thou findest with the lampe of true Faith burning in their hearts, partakers of the euerlasting ioyes thereof. In number of whom, O Lord, accept mee heere and clense me from all my sinnes, that I may appeare among them in the world to come, through the same Iesus Christ our Lord: in whose name I commend my selfe into thy hands, to liue for euer in thee sweete God, Amen.

O Lord increaſe our faith.

A ſhort prayer to be mindfull and ready to doe.

OH God, in whoſe hands conſiſteth the life of mankind, for thy Son Jeſus Chriſts ſake, vouchſafe to giue mee grace, to ſet before mine eies (as a moſt certain marke whereto this fraile body of mine muſt tend it ſelfe) death, which is to the faithfull, the end of paine, and the beginning of pleaſure; the end of miſery, and beginning of bliſſe; but to the ſecure and careles, the end of their pleaſures and beginning of eternall paines: giue mee therefore (good Lord) an earneſt deſire of ſeruing thee, and leading my life according vnto thy will, that whenſoeuer it pleaſeth thee to call me, I bee not (through feare) ſtricken with doubt of condemnation, but euen at the laſt gaſpe, through vnfained faith in Jeſus Chriſt, may take and haue taſte of eternall ſaluation: So ſhall not death bee terrible to mee, but rather when it commeth, I ſhall with ioy receiue the ſame in the name of

of Jesus Christ, mine onely Sauiour and Redeemer, Amen.

O Lord increase our faith.

A Prayer for all men, at all times necessary.

Pray thou in faith for each degree,
As God by Iames, *commandeth thee:*
So shalt thou prosper in thy waies,
And liue forth many happy dayes.

THis Prayer following, is for the prosperous estate of all men in generall, and hath many branches, very fit to be often vsed of Christians, wherein they pray not onely for themselues, but they craue things necessary as well for them that are absent, as present, yea, for all men, a thing most commendable and godly. And therefore Saint *Iames* willeth vs to pray one for another that we may bee heard of God, for the prayer of the righteous auaileth much. Loue thy neighbour as thy selfe, saith Christ, and pray instantly for all men. Whereby we see, that it is not enough for vs, neither are wee discharged, praying only for our selues; but we must pray for all men. Wherein is also included a commandement to pray for

our enemies, that God bleſſe them with ſpirituall bleſſings; whereby they may become conformable to his will, & ſo decline from their pretended euills againſt vs, but we ſhould eſpecially pray for all Chriſtians. The ſum of our common and accuſtomed Leiturgy.

The prayer of all men to be ſaid of all Chriſtians

O Thy Almighty GOD, the Father of all that beleeue in thee, haue mercy vpon vs, who moſt miſerably haue offended thee. Remember not our offences, nor puniſh vs according to the multitude of our ſins. Pardon vs, and repare vs good Lord, whom thou haſt redeemed with the Blood of thy Son; Direct all our cogitations and actions, that wee giue no occaſion of thine anger towards vs: for euer mercifully defend and ſaue vs from ſin and all manner of miſchiefe, from the Crafts and Aſſaults of Sathan, from thy diſpleaſure and eternall damnation. GOD LORD, for thy Mercy ſake, deliuer vs from darkneſſe and misbeliefe, from hautineſſe of mind, from malice, enuy, hatred,

hatred, or double dealing, from euill motions of our corrupt flesh, and from all worldly vanities. Saue vs from plague and pestilence, from extreame hunger and famine, from sudden death from heresie and false Doctrine, and grant vs alwaies will and ableneſſe to fulfill all thy moſt godly commandements with a cleane & vpright heart.

Be preſent with vs (good Lord) in all our troubles, vexation of mind, and at the houre of our departure hence. And for thy meere mercy ſake, be thou fauourable vnto vs in the day when wee muſt giue account of our life paſt, that we be not rewarded according to our deſerts: but by the merits of thy Son Jeſus Chriſt, may enioy eternall ſaluation. O moſt mercifull and euerliuing God, I moſt miſerable and moſt wretched ſinner heere humbly proſtrating my ſelfe before thee, beſeech thee to liſten to my petitions. Grant vnto thy vniuerſall Church godly & deuout Preachers of thy word and Goſpell; that it may daily increaſe in vertuous & godly gouernment, growing and proceeding from Faith to faith, truely knowing thee, and vnfainedly ſeruing thee. Grant vnto thy ſeruant Charles our King, true vnder-

ſtanding of thy Will, and vnto his Counceil, knowledge and wiſedome, that vnder him, for him, and in thy name they may eſtabliſh good lawes, ſtatutes and ordinances, for our good and godly gouernment: and vnto all thy people grace, continually to fulfill the ſame, Bee thou (good Lord) his defender in all aſſaults of his enemies, and ſo rule his heart in thy faith, feare, and loue, that hee may alwaies ſeeke to aduance thine honour and glory, deface ſuperſtition, errour and falſe religion, and euer bee able to vanquiſh and ouercome ſuch as riſe vp againſt him or thy Goſpell. Lighten the hearts of all Biſhops, Miniſters, & Paſtors of the Church with true vnderſtanding, and ſincere knowledge of thy word, that they may not only in ſpeech and doctrine, but alſo by their conuerſation & life, ſoundly and ſincerely declare the ſame and cauſe the ſame to bee taught and publiſhed to the edification of all thy people. O Lord, let not ſuch as are put in authority to ſee the due execution of thy lawes, be ſlow, negligent, corrupt or ignorant therein; but indued with grace, wiſedome, vnderſtanding, and boldneſſe, may execute iuſtice and

maintaine thy truth, without affection fauor or respect of persons. Vouchsafe to endue vs all with continuall good will one toward another, that we may liue all the dayes of our life in vnity, peace, and godly agreement, pleasing thee, by liuing according to the rule of thy commandements. Grant vs (Oh Lord) feruent desire to bee where thy Word and Gospel is preached and taught, and indue vs with thy grace to heare and beare away, and not only to heare and beare away, but to exercise the same in our conuersation, that the truth of thy Gospell which is the truth of thy holy Spirit, may daily increase in vs. And call home all wandring soules which are carried into blindnes, by the subtilty & procurements of Satan & his wicked ministers, following strange gods, & worshipping that, that cannot auaile them; giue them repenting hearts, conuerting their soules. Shew them thy true light, that they seeing it, may by little and little, attaine vnto the perfect enioying of the same. Strengthen all them that haue taken hold of thee by true Faith, and pure religion, that they fall not from thence by the deceiuable shews of any coun-

terfeit ſect, or force of any perſecution. Comfort thoſe that are weak, and lift vp thoſe that are downe, that they by thee, and thou by them, maiſt beate downe, and keepe Satan vnder our feete. Vouchſafe good Lord, to giue ſuccour, helpe, and comfort to all ſuch as are in any kinde of affliction, danger, neceſſity or tribulation. Preſerue and keepe ſafe all ſuch as labour or lawfully trauell by ſea or land, for the benefit of our cõmon weale: ſtrengthen all women with childe, and ſend them good deliuerance. Comfort all them that are ſicke, and giue them either patience to beare it, or mittigate their griefe. Giue health and nourithment to all young children, and grant them graee to goe forward in nurture and knowledge of thy will. Lord we be ſeech thee to ſhew compaſſion vpon all ſuch as ſuffer impriſonment, and giue them deliuerance at thy good pleaſure. Prouide (good Lord) for ſuch poore children as are fatherleſſe or helpeleſſe, conſider the cauſe of all widowes, & be helpefull to them in their diſtreſſes. Lord haue mercy vpon all men; forgiue our enemies, and ſuch as perſecute vs; & if it pleaſe thee, turne their hearts. Fructifie thoſe things

on earth which thou hast appointed for our vse: and so increase the same, that wee may enioy the fruits thereof, with sufficiency for our necessities in time conuenient. And vouchsafe to giue vs grace, to fall downe vpon the knees of our hearts with vnfained repentance of our sins, that we may obtaine at thy mercifull hands, pardon for our offences, negligences and ignorances; and vouchsafe to indue vs with thy holy Spirit, that wee may go forward in daily amendment of our liues, and gouerne the same according to thy will, vnto our liues, Amen.

O Lord increase our faith.

A Prayer for the true obseruation of the Commandements of the Lord.

Pray that thou maiest fulfill the will,
Of him whose hand defend thee still:
And those precepts forget thou not,
Which Moses *for thy learning wrote.*

The Motiue.

BLessed is the man (as saith *Dauid*) that delighteth in the Law of

of the Lord, and meditateth therein day and night; he shal be blessed in his goods, in all that he taketh in hand, at his going out and comming in, and in all things. But contrariwise, he that declineth from his commandement, and neglecteth them, shall be accursed in all his waies, and nothing shall prosper with him, although for a time it flourish in shew, the end of the same will be euill. And therefore *Dauid* in his prayers (considering his owne infirmities) besought the Lord to instruct him in his commandements, saying, Make me O God to vnderstand thy lawes, and I will meditate vpon all thy wondrous works: yea, his delight was in the commandements of God. And *Salomon* saith, That he that turneth away his eares from hearing the Law, his prayer shall bee abominable. For it is the will of God, that we should keepe his Commandements. Pray therefore that God will stirre vp in you an vnfained zeale in all your doings and interprises to obserue the Law of the Lord, which none without the especiall helpe of the Spirit of God, can doe: pray therefore for the aide of the holy Ghost, to doe the will of God. But we may not think, that wee can perform the Law of God

so

so soundly, as nothing shall be found amisse in our doings though wee bee neuer so precise; for then we deceiue our selues. For we are all sinners, and therefore what wee want in performance of the will of God, Christ is ready with his merits to answer for vs. Yet may wee not be therefore dissolute, and careless but studious in the Commandements of God: and for that to performe them to the vttermost wee be vnable, we must craue Gods assistance to doe it as farre forth as possible we may, and God will accept the will for the deed.

The prayer for fulfilling Gods Commandements:

O Almighty Iehouah, God of Heauen and Earth, who hast promised thy selfe euen from the beginning, to bee our Lord and our God, our shield, and our fortresse, our buckler and defence, our castle and refuge; who hast brought vs with a mighty and strong hand, with an outstretched arme, out of the land wherein we were strangers, wherein we liued in bondage, vnder the yoke & tyranny of Antichrist and Satan, into the

the land that floweth with milke and honey of true religion, wherewith thou feedeſt the ſoules of thy faithfull ones, to their vnſpeakable comfort: Grant that as through thy meere mercy and loue thou vouchſafeſt to bring vs into this world, and frame vs to thine owne image and likeneſſe, ſo wee may account thee as our onely God, worſhipping none other beſide thee, making to our ſelues none image of any likeneſſe, neither of things aboue, or things beneath, nor to ſeeke helpe at the hands of any (as a GOD) beſide thee: Who, as by thy mighty power thou broughteſt the children of Iſrael out of Ægypt, by the hands of Moſes and Aaron, where they were in bondage, where they were continually oppreſſed with ſundry kindes of vexations both of body and minde: So thou haſt vouchſafed to bring vs, and to deliuer vs from a greater bondage, ſeruitude and ſlauery, euen from the power of Satan, vnder whoſe tyranny we reſted, and now eſcaped not by any other policy, ſtrength or power, but by the blood-ſhedding of thine onely Sonne Ieſus Chriſt, who tooke vpon him the death of the croſſe for our ſake, to bring vs from darke-

neſſe

nesse (wherein we walked according to the will of the flesh) vnto the true knowledge of thee againe, and to redeeme vs out of the bondage of sinne into the land of righteousnesse, from blind ignorance, to the bright shining day starre of thy heauenly will, who are not onely a most louing and gentle Father, but also a most sharpe punisher, and reuenger, who art not onely desirous that wee should come vnto thee, but art also most zealous ouer vs, lest wee should seeke or follow any other gods besides thee. Yea, in all our afflictions and troubles, thou wilt that wee seeke only vnto thee, and being relieued, to attribute the onely meane thereof vnto thy selfe; wherby thou hast promised to be mercifull vnto thousands that loue thee, feare thee, seeke thee, and truly take hold on thee, as their onely God; and againe, threatnest vengeance vpon the third and fourth generation of them that hate thee, & follow strange gods, neglecting thy Commandements. O sweet God, vouchsafe that wee neuer put our feete towards any strange Gods, appeare their help neuer so likely or plentifull; but that it may both now and euer, continue in our hearts, to confesse

teſſe both in woꝛd and conuerſation, that there is none other God beſide thee, who art a moſt gracious and louing Father. Haue mercy vpon vs, O Lord, haue mercy vpon vs, and ſo vouchſafe to direct vs in all our doings, cogitations, and woꝛds, as wee may alwayes and in all things, fulfill thy will, without taking thy holy and moſt glozious name in vaine, by blaſphemous ſpeeches diſhonouring the ſame. Keepe vs moſt louing Father, not onely from the moſt deteſtable ſin of periury, whereby thy holy Name is often defaced, and as it were troden vnder foot, as in making it the Authoꝛ of abominable falſhoods and lies, but from all friuolous and vaine oathes, which (to the great griefe of thy childzen, and diſhonour of thy name) are moſt vncomly in the mouth of ſuch as vnreuerently and rashly vſe it euen in common ſpeeches, without any vrgent cauſe, wherby they fall into the moſt hainous ſin of taking thy moſt glozious Name in vaine. Oh Lord forgiue vs, and graunt that wee may vſe ſuch a reuerent manner, and godly oꝛder, in triall of matters of controuerſie, as wee may be alwaies true followers, and not abuſers.

fers of thy name therein. And forasmuch as thou within sixe dayes diddest finish all things in the beginning, and in the seuenth day didst rest from the same labour, commanding vs to obserue the sanctification of the same for euer, and to rest from all labours, trauels, and worldly businesse: and not onely our selues, but all other whom thou hast committed vnto our charge, as Seruants, Oxen, Asses, and such like: Grant that wee may not onely lay aside all worldly cares and businesse on the Sabbath Day, resting our wearied members, but may in all things sanctifie, and keep it holy, with godly exercises, diuine prayers, and heauenly meditations, with careful & diligent regard to the auoyding of all wanton pastimes, foolish & vncomely exercises, and vnlawful practises, whereby often times, the affection being moued to impatience, poureth forth choler, to the dishonoring of thee. Let our conuersation be altogether modest, mortifie our owne desires, wholly applying our selues not onely on the Sabbath day, but all the weeke, yea all our whole life, to the seruice of thee, to the honouring and glorifying of thy name, to the benefit

of

of our ſoules, profit of our neighbours, and due reuerence to our Parents, whom thou haſt commanded vs to honour, loue and obey, as the inſtruments of our beginning, thou being the workman. Grant Lord, that wee truely and vnfainedly reuerence them as thou willeſt wee ſhould, that we may long continue vpon the earth, not in the number of careles and diſobedient children, in whom reſteth no thankfulneſſe for ſo great beneſites had and receiued at the hand of their Parents, from whom thou haſt ſaid thou wilt withhold thy bleſſings, and altogether depriue them of their liberty of liuing: But grant that wee may ſo order our ſelues by thy grace, both to them and other our ſuperiors, that we may receiue at thy hands many good gifts and length of daies here according to thy promiſe in Chriſt.

Let it likewiſe pleaſe thee, O Lord, to continue thy bleſſings in and vpon vs, that it may goe well with vs all the daies of our liues. Take from vs ſweet Lord, all deſire of reuenge, all rancour, malice and hatred, leſt the diuell (who readily ſtands to prick vs forward to a deſperate minde) procure vs to ſlay the innocent. Wee beſeech thee

thee Lord, let not at any time such euill imaginations enter into our hearts, lest wee giuing our selues ouer thereunto, loose the reines of our naturall disposition, which is so inclined to wrath, that vnlesse the strength thereof be subdued, or the venemous sting thereof pluckt out by vertue of thy holy Spirit, it prouoketh vs to waite opportunity to wreeke our malice with violence vpon such as by small occasions haue offended vs, yea, and by little and little breake out into the flame of deadly hatred, and to seeke to destroy the innocent.

O Lord forbid it, and keep vs from the most pernitious sin of adultery, which being so odious in thy sight, thou causedst to fall in one day for the same 23000. But indue vs with thine holy Spirit, that wee may keepe our bodies cleane and vndefiled members of thee, and indued with perfect charity, may abandon all occasions that may procure vs to offend thee, retaining a godly behauiour, which thou dearely louest; and expell euill concupiscence, which thou most abhorrest.

O mercifull God, vouchsafe to keep vs from taking any thing by indirect meanes frō any man whom we ought

to

to loue as our ſelues. The deſire whereof, good Lord, procéedeth often by ſcarcity and want, by pouerty and néede, which indéede thou art able and willing to ſupply, without any ſuch vnlawfull meanes. And therefore I beſéech thée to grant vs a ſufficient & vnfained hope in thée, to bée relieued in thy good time, and vtterly to deteſt the horrible ſinne of ſtealing: for thou haſt promiſed neither to faile vs, nor forſake vs, calling faithfully on thee in time of our neceſſity. And as wée ought to beware of taking any thing from others by ſtealth: So likewiſe vouchſafe (when any occaſion ſerueth or matter forceth, to beare witneſſe of the truth in controuerſie) to graunt vs héedfull minds to diſpoſe and teſtifie that which is truth, according to our knowledge, without any reſpect either of ability, friendſhip, or fauour of the one, or the enuy, malice, or pouerty of the other. And grant that wée raiſe no falſe accuſation or ſlander vpon any man; conſidering that the ſame fault whereof we wrongfully accuſe another, ſhall bée imputed great vnto our ſelues: but that wée may kéepe our mouthes from ſpeaking any thing hurtfull vnto others,

and

and shew our selues helpefull, both in word and deede; and like good men discreetly meditate afore hand what we ought to speake, not letting the bridle of our lips loose, to babble out that which first commeth into our mindes: and that wee may content our selues with our estate, whatsoeuer thou sendest, without any vngodly desire of any thing that belongeth vnto our neighbours. And grant vs by thine especiall grace, euermore truely to obserue, and faithfully to fulfill all thy most godly Commandements, in the name and for the sake of thy Sonne Iesus Christ. In whose name, as well for all necessaries for body and soule, I heartily beseech thee by that forme of prayer which hee hath set downe vnto vs, in these words:

Our Father which art in heauen, hallowed be thy name, thy Kingdom come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgiue vs our trespasses, as we forgiue them that trespasse against vs, and leade vs not into temptation, but deliuer vs from euill, Amen.

O Lord increaſe our faith.

A ſhort Prayer to fulfill the Commandements.

FOrasmuch, Oh God of all wiſedome & mercy, as thou for our direction & good liuing, haſt by the hands of thy Prophets ſet downe and preſcribed vnto vs, godly inſtitutions for vs to follow, promiſing to bleſſe them that keepe the ſame, & to puniſh the breakers thereof; I moſt humbly pray thee to vouchſafe vs not onely diligent care and daily indeauour, but withall thine eſpeciall & ſauing grace to fulfill all thy Lawes according to thy moſt holy and bleſſed will; through Jeſus Chriſt, Amen.

A Prayer for the ordering of worldly riches, very neceſſary for ſuch as God hath indued with wealth of this world.

Euen as thy wealth increaſeth, ſo
Pray that thou maieſt it well beſtow:
For they that haue their wealth at will
Are plagued worſt, (vſing it ill)

The

The Motiue.

OVr Lord and Sauiour Iesus Christ the fountain of all bounty, giueth an hundred fold in this life, and life euerlasting in the world to come, to all such as for his sake renounce all worldly goods vnfainedly, to follow him; commanding vs to be ready to giue, and glad to distribute to the necessity of others, and that not vaine-gloriously, but truely charitably. For he saith in the seuenth of *Matthew*, that the left-hand should not know what the right hand giueth. But giue, and it shall be giuen thee: and minister vnto the holy ones of God, and it shall bee rewarded thee. Breake thy bread vnto the hungry, giue drinke vnto the thirsty, &c. And take heed, that when thou giuest, it bee for Gods sake, who hath giuen thee store, to the end that thou shouldest extend thy liberality, to the relieue of the necessity of the Saints, neither grudgingly nor by compulsion, nor for praise or vaine-glory; but with modesty and zeale, and with a free heart, concealing thy good deeds, and thy heauenly Father shall reward thee openly. Couet not to be rich, least thou

fall

fall into temptations, and into many fooliſh and noyſome luſts, which drown men in perdition and deſtruction. For the deſire of money is the roote of all euill, cauſing men to fall from faith, and to pierce themſelues with many ſorrowes. Therefore while wee haue time let vs doe good to all men, and chiefly to thoſe that are of the houſhold of Faith. Be doers of the Word, and not Hearers onely, deceiuing your ſelues. Truſt not in vncertaine riches, but in the liuing God, whoſe hands preſerue the poore as well as the rich, not reſpecting the perſon of the one, more then of the other; he regardeth & carfully prouideth for the needy, and thoſe that are in neceſſity that truſt faithfully in him, and ſendeth the rich empty away at the laſt. Therefore to doe good and to diſtribute, forget not; with ſuch ſacrifices God is pleaſed.

The

The prayer for grace to vse riches rightly.

O Thy bountifull God, and most mercifull Father, I thanke thee, for that, although I came into the world naked bringing with mee not so much as one ragge to couer this silly and weake body of mine, wanting sustenance and foode (without the which) life cannot endure: I haue receiued the same at thy mercifull hand, and that most largely; the one to couer and keepe my naked members from shame, from parching heate in the Summer, and extreame cold in the winter; and the other to feede and nourish mee, in so much as I haue by neither of these extremities fainted or beene confounded to this day. I haue not continued in nakednesse, wherein I was borne, but in warme and necessary cloathing, not in hunger but in fulnesse, not in scarcity, but in abundance, and sufficiency of all things, not in want but in wealth, not amongst the lowest, but with the highest; which blessings of thine I confesse were not gotten by mine owne

induſtry and paines; nor by mine owne policy or wiſdome. nor beſtowed on me for my owne ſake or deſerts, who am borne to ſinne, but were ſent from thee as thine owne free bleſſings, farre paſſing the capacity of man to comprehend, by labour to get, or policy to purchaſe, but onely by thy bleſſed prouidence, ſetting thy helpefull hand vnto the godly Induſtry of ſuch as by their honeſt vocation and iuſt trauell, ſhall endeauour to gather the ſame, which is thine onely and bountifull gift: as alſo where thou giueſt and bleſſeſt thy children with the inheritance of their parents, is thine vnſpeakeable Bleſſing. And therefore, grant Lord, that as thou haſt freely beſtowed theſe thy gifts vpon mee, without any deſerts of mine; ſo grant that I may duely conſider the mutability, the ſlippery hold and vncoſtancy thereof, and with ſuch feare and reuerence vſe them, as the feare of alteration doe not loade and encomber my mind with ſuch vngodly cares, as driue worldlings ſeldome to reſt without ſome doubt and perturbation of minde, breeding within them diuers great inconueniences, as haughtineſſe of minde, con-

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temning others of inferior conditions with a grudging disdain of them in respect of themselues, puffing vp their hearts with arrogancy, vaine-glory, excesse, gluttony; and finally, leading them into all kindes of vices, making them euen to forget themselues and thee, being led by the indirect rule of their owne proper nature, which is altogether contrary to thy will. But forasmuch as these our worldly riches do tend either to the winning or losing of thy fauour and loue, and thy loue is the end of our happinesse, grant vnto mee and all men thy grace and assistance in bestowing, ordering and occupying their terrestriall things, that neither the loue of worldly commendation, nor praise of men make me prodigall in spending them, nor couetousnesse draw mee to hoord and lay them vp for to canker and rust, and where it may be taken away with theeues; but as I haue plenty, so I may be liberall, distributing according to the proportion thereof, vnto the necessity of others, as the cause of their needs and mine ability shall require. And as it pleaseth thee to increase our store, so make vs more and more thankefull and more ready to giue, indoing vs

with the more humility, gentleneſſe, and piety, that wee may ſtretch foorth our hands with glad hearts, to helpe the helpeleſſe, to feede the hungry, to cloath the naked, to comfort the comfortleſſe, that theſe thy moſt bountifull gifts bee not beſtowed on vs in vaine. That wee bee not in any caſe like the rich man ſpoken of in the holy Goſpell, turning our eyes from the begging cryes of poore Lazarus, but may willingly impart ſuch things both of our table and ſtore, as it hath pleaſed thee to beſtow on vs vnto the neceſſity of the poore. Take from vs all hardneſſe of heart, and extreame dealing towards ſuch as by any light offence haue diſpleaſed vs: conſidering that wee are our ſelues, as the loweſt and meaneſt, and weakeſt; and not to diſdaine the ſimpleſt, alwaies weighing our beginning, and our preſent eſtate, how it may pleaſe thee to alter it: and what may befall vnto vs before, or in the end; as alſo to be mindfull of ſuch as are of lower eſtate and calling, yea, of the worſt and pooreſt, and do for them the beſt wee may, and as occaſion ſhall require, without ouercharging any that for their reliefe ſeeke any thing at our hands; that in

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the end wee may bee found good and faithfull stewards of that Talent, which thou hast put vs in trust withall here.

O Lord make mee willing to forgiue them that offend me, acknowledging my selfe a thousand wayes more offensiue vnto thy Maiesty. Pardon mee, Oh GOD of Mercy, and giue mee grace to amend mine euill and corrupt life, and let mee not by mis-pending and abusing thy gifts here, make forfeiture of so precious a dwelling place, as thou through the bloodshedding of thy Sonne Iesus Christ, hast vouchsafed to all such as shew themselues faithfull stewards of thy Talents here. Make me to consider (good Lord) the vanities of this wretched world, and giue mee thy grace daily to contemplate, & in faith to behold the fairenesse, beauty, and certainty of thy heauenly Kingdome, that I may daily grow in hatred and contempt of this vale of misery, and the vaine pleasures therof, and be ready at thy fatherly call, to come vnto thee, willingly bearing the burthen which the World continually chargeth mee withall.

Oh Almighty and mercifull God,

giuer of all good things, and the taker of them away againe at thy good pleaſure, make mee in proſperity alwayes thankefull, and if thou viſit mee with pouerty, endue mee with perfect patience, that the delight of the one lull mee not aſleepe in the cradle of ſecurity, nor the heauineſſe and griefe of the other ſwallow mee with the dangerous darts of deſpaire. Strengthen mee, good Lord, for thy Sonne Jeſus Chriſts ſake, and helpe me in this my great account which I haue to yeelde at my laſt and finall Audit, which I am to make before thee, the high Steward of my ſoule, when and where there ſhall bee nothing left diſcharged, but ſhall bee forced to account receits and actions, which I little thinke on now; and they proued then to be parcell of that whereof thou madeſt me ſteward heere.

Grant therefore, gracious Lord, that I may not beſtow my talent only to mine owne vſe and behoofe, but to the furtherance and helpe of them that ſtand in neede thereof. That in the end thou mayeſt with this comfortable ſaying receiue mee: O thou faithfull ſeruant, ſeeing thou haſt been faithfull ouer a little, I will make thee ſteward

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euer much: euen partaker of that place which thy Sonne hath purchased. In hope whereof I doe wholly yeld and commend my selfe, and all that I haue into thy hand, praying thee to direct me by thy grace and wisdome, to the bestowing it according to thy will, in the name of thy Sonne Iesus Christ, to whom with thee and the holy Ghost, be continuall laud and praise, for euer and euer, Amen.

O Lord increase our Faith.

A short prayer to vse wealth as we ought.

O Thy God Almighty, the giuer of all good things, the onely stay of mankind, their guide and comfort; giue grace vnto mee thy seruant, that as thou hast blessed my store, & increased my wealth in somuch as I haue not onely that which may suffice mine owne necessary want, but haue also sufficient to relieue others in need: driue from my heart all naturall desire of more, and giue me a will to distribute, and according to the abundance of my wealth, to feed the hungry, to cloath the naked,

and doe all things elſe which thou requireſt of them on whom thou beſtoweſt thy bleſſings, to the furtherance of godlines; & not to liue to to my ſelfe, and for my ſelfe onely, but to the helpe of all that want my furtherance, that laying vp a good foundation, in the end I may leaue the world willingly, and purchaſe through Jeſus Chriſt, thy Kingdome eternall: which for his ſake grant vs ſweete God, Amen.

O Lord increaſe our faith.

A prayer to be ſaid for a woman with childe.

As Eue thy Grandame cauſ'd thy thrall,
Pray to the Lord, eaſe i the ſhall:
For as by Eue thy thraldome came,
Chriſt Ieſus ſince did cure the ſame.

The Motiue.

PRay that GOD may mitigate the paines of your trauell, which by reaſon of the tranſgreſſion of your grandmother *Eue*, God hath pronounced to be great, ſaying vnto you all: In ſorrow you ſhall bring forth your children. And you daily ſee that the extremities there-

thereof, doe often end the dayes of many; who before the houre of their trauell were healthfull and strong: wherefore I thinke it a part of great wisdome to prepare and addresse your selues against the houre, as against the time of death, for without thy mercifull helpe and fauor of Almighty God, you cannot escape death. But God is both mighty and mercifull, hee can and will deliuer you luckily if you serue him truely: wherefore I wish that as many as are in that case, doe betake them humbly on their knees to Gods will in harty prayer for his aid, without whose outstretched arme, no womans help can be auailable in that behalfe. Pray therefore, pray that God of his tender mercy will vouchsafe you an houre wherein you may happily be deliuered and be made ioyfull mothers; God is the best midwife, the best nurse, and the most comfortable guide of all them that depend vpon in their trauell.

The prayer for a woman with childe.

O Mercifull God, and omnipotent Father & creatour of all things, who in the beginning hadst placed

mankind in moſt vnſpeakeable happi-
nes, where they ſhould haue continued
had not our firſt parents broke thy pre-
cept & wil, wherby they procured thine
indignation againſt themſelues and
their poſterity for euer, that the earth
for their ſakes was accurſed, denying
things neceſſary for their vſe, without
their great labor, induſtry, paines, and
ſweat of body: and vnto vs the daugh-
ters of Eue for her tranſgreſſion, thou
haſt adiudged moſt grieuous paines &
tormēts of body in the trauell of child-
birth, ſaying: That in ſorrow and great
paines we ſhould bring forth our fruit:
& heauy ſentence thou knoweſt it is (O
Lord) and we feele it to take ſharpe ef-
fect in vs. But ſweet Lord, for aſmuch
as thou art mighty, and bringeſt all
things to paſſe, according to thy good
pleaſure, and ſhewest thy ſelfe in no-
thing more omnipotent, thē in the con-
ceiuing, forming and bringing man-
kind into this world, which (although
it were in the beginning ordained moſt
eaſie) yet by the ſubtilty of our conti-
nuall enemy ſatan, in cauſing our firſt
Parents to tranſgreſſe thy comman-
dement, and breake thy will by ta-
ſting the forbiddē fruit, it is now moſt
painfull, grieuous and perilous: in ſo
much

much (Oh swæt Lord) as without thine especiall grace, fauor and mercy, it is altogether vnpossible for vs; a weak sexe, fraile woman, to beare and abide the same: our imperfection and feblenesse is such, as of our selues we are not able to endure the least of all the pangs and sorrowes that doe accompany this kinde of trauell. Wherefore (swæt Lord) my humble and hearty desire vnto thy Maiesty is, for Jesus Christs sake, that thou wouldest vouchsafe to extend vnto mee, and to all women in this my like case, thy mercy and louing fauour to mitigate the pangs therof, that we may bee able patiently to endure and continue the pangs of our trauell at the houre appointed. And make that easie and light vnto vs, which our deserts haue made burdensome & heauy; make that swæt which our owne deserts haue made sowre, that the burden wherewith I am now loaden, may graciously be deliuered from my weake body.

Send vs all (good Lord) happy deliuerance, that we may be made ioyfull mothers. And vouchsafe vnto me and to all that haue conceiued, and be with childe, strength to bring forth that which thy omnipotency hath so wonderfully

derfully wrought in vs, Bee preſent with vs in our troubles, (O Lord) helpe vs moſt mercifull God, & mightily deliuer vs: let thy power, might and loue bee no leſſe manifeſt in the deliuery then in the forming of thy creature, that being through thy goodneſſe made glad and ioyfull mothers, wee may obtaine our perfect ſtrength againe, and liue to praiſe and pleaſe thee for euermore, Amen.

O Lord increaſe our faith.

A ſhort moſt and neceſſary Prayer, alwaies to be ſaid of one with child.

O Lord, whoſe goodnes we haue offended, and deſerued infinite plague, looke vpon mee and pardon mee; lay aſide thy iuſtice, and ſhew thy mercy; let mee enioy the benefit of thy helping hand, and not feele the weight of thy heauy diſpleaſure. Fauourably lighten mee of this heauy burden in thy good and gracious time, and in the houre and inſtance of my deliuery, bee preſent with mee (Lord) and tender my ſafety, through Jeſus Chriſt, Amen.

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O Lord increaſe our faith.

A thankſgiuing to God after the deliuery, to be ſaid of the women that are preſent.

As God hath now deliuered thee,
So well thy praiſe deſerueth he:
For if he had not ſtood thy friend,
Thoſe pangs had brought thee to thine end.

FOraſmuch as it hath pleaſed the Almighty God of his great goodneſſe to giue thee good deliuerance, and to rid thee from the great paines and perill wherewith thou wert euen now afflicted, fall downe humbly, and proſtrate thy ſelfe in heart with all that are preſent, giuing no leſſe vnfeined thankes vnto his Omnipotent Maieſty for his holy helpe in ſauing thee, then thou diddeſt or oughteſt to pray for his aide, comfortably to deliuer thee: and let not the ioy or glad tidings of a ſon or daughter borne into the world, or the departure of them, ſo much poſſeſſe thy heart with ioy or heauineſſe, but that it may bee alwayes ready to giue praiſe to God for thy ſafe deliuery. Learne of

Hanna

Hanna, who being deliuered of a ſonne, gaue hearty thankes to GOD. And thinke not that the extreame plunges of the very birth being paſt, thou art preſently acquitted of all dangers: for the weakeneſſe, frailty, and rawneſſe of your health, is many daies after, great. And therefore whatſoeuer thou bee, (tendring thine owne ſafety) praiſe God continually, praying for ſtrength, and hee will giue it thee, for vnthankfulneſſe is a meane to purchaſe (in ſtead of Gods fauour) his indignation to puniſh thee anew: praiſe the Lord with thankes, it is a ſacrifice acceptable vnto him. And thinke not thy ſelfe diſcharged of great cauſe to thanke him, by whoſe meanes thou haſt thus proſperouſly conceiued, and happily been deliuered.

The prayer or thanke-giuing after deliuery.

O Almighty and mercifull God, the onely ayd, ſtay and comfort of all thoſe that truſt in thee, the principall helpe of them that feare thee, Wee giue thee moſt humble, hearty, & vnfained thanks, for that thou haſt vouchſafed to deliuer this woman N. thy ſeruant, from the great paine and trauell

well of child-birth, which are so great, so grieuous & so dangerous, that euen by thine owne words they are said to be most grieuous. Insomuch (sweete Lord) as whensoeuer thou settest forth in thine holy scripture any great paine or danger, thou resemblest it alwayes to a womans paine in trauell.

Therefore we confesse and acknowledge, that we in behalfe of this our sister, are so much the more bound vnto thee, so farre extending thy furtherance and helpe to her Deliuery from such extremity and anguish, and therefore we fall downe euen vpon the knees of our hearts with vnfained thankes for this most mercifull worke of thine, humbly beseeching thee most louing and mercifull God (as thou knowest) that although shee be deliuered of this heauy burthen; yet great paines and dangers continue, which without thy most sweete mitigation thereof, will driue her to further griefe and sorrow, euen to death. We humbly beseech thee therefore to consider of her estate, and of thy goodnesse vouchsafe to mitigate and allswage the danger, that shee may bee able to beare it with perfect patience, and continuall thankes, for her happy deliuerance.

(1) And

(1) And forasmuch (ſweet Lord) as the tenderneſſe and miſery of mankind is ſuch that they cannot of long time after their birth, attaine any meane to helpe themſelues, but wanting the diligent aide and attendance of the mother & nurſe, they ſoone periſh; wee beſeech thee to ſtrengthen this little infant and tender babe, now come into this vale of miſery: and if it bee thy good pleaſure to vouchſafe it life and longer abiding heere, grant it ableneſſe and ſtrength to receiue ſuch food and nouriſhment, as thy Prouidence hath aſſigned for ſuch little infants and ſucklings, and ſo increaſe within the paps of the mother or nurſe, ſuch nutriture, as may bee ſufficient for the mainetenance of the life and health thereof, working with ſuch effect within the bowels of the tender infant, as it may thereby grow more and more to the ſtate of man, according to thy good pleaſure: and ſtrengthen both the mother and the infant, that they may both growe to ſuch perfect health and ableneſſe, as that one may giue, the other take ſufficie-

(1) *Omit the reſt if the child bee departed, ſaying the Lords Prayer, and the reſt at the end thereof.*

ſufficient ſuſtenance for the preſeruation of life, and increaſe of ſtrength, through thy mighty power and working.

For which (ſweet Lord) and for all things elſe neceſſary for them, and for all other in the like caſe, wee pray vnto thee as thy Son Jeſus Chriſt hath taught vs, ſaying:

Our Father which art in heauen, hallowed be thy name, thy Kingdom come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs, and leade vs not into temptation, but deliuer vs from euill; For thine is the kingdome, the power and the glory, for euer and euer.

Oh Lord receiue this woman thy ſeruant, and euermore mightily defend her. O Lord bleſſe this little babe, and receiue it into the number of thy children. Oh Lord giue it euermore grace to obtaine thy fauour mercy, and to the perfect fulfilling of thy will all his dayes, Amen: To thee be all praiſe for euermore, Amen.

O Lord increaſe our faith.

A prayer for wiſedome.

As worldly wiſedome ſeeketh nought,
In time of neede auailing ought:
So heauenly wiſedome worketh ſtill,
The things that pleaſe Gods heauenly will.

The Motiue.

WIſedome (as ſaith *Auguſtine*) is the knowledge how to chuſe the things that are good, and to auoide thoſe things that are euil. And *Ariſtotle* defineth it to bee a vertue of the minde, whereby thoſe graces are obtained, which tend to the felicity of this life, and the life to come. *Thomas Aquinas* ſaith, that wiſedome is the meane whereby wee are reconciled vnto God. And the Prophet *Ieremy* ſaith in the ſeuenteenth Chapter, that euery man is a beaſt by his owne knowledge. But the wiſedome that is from aboue, is pure, peaceable, gentle, eaſie to be intreated, full of mercy and good fruites, without iudging and diſſimulation. It is a Iewell vnſpeakable: more precious then gold: a more excellent thing then it, no man can attaine vnto. For what more excellent thing can

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wee craue of the hands of GOD, then that hereby we may do that only which is good, and such as tend to eternall felicity, and which reconcile vs to God our Maker through Christ our redeemer and Sauiour? the beginning whereof is the feare of the Lord, whose loue towards vs is so great, that he willeth him that wanteth it, to aske it at his hands, and he will giue the same most abundantly (asking it in faith) as hee gaue vnto *Salomon* so plentifully, and in such sort, as they came from the furthest parts of the world to heare the same: and because that God will be knowne to be the authour of it, hee often with-holdeth it from the wise and mighty of the world, and giueth the same to the simple and poore in the sight of men. Let vs pray therefore that we may obtaine it; it is better then gold or precious stones; and more sweet then honey or the honey combe: without which, mans wisedome is foolishnesse; his abundance scarcenesse, his strength weakenesse, his glory shall bee turned into shame.

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The Prayer for wisdome.

O Almighty and Euerliuing God, whose gift it is, that babes sucklings, and men of base negre, haue the knowledge and vnderstanding of thy will, and men of profound learning, and deepe study, and worldly experience, often want the same. It is thou which expellest darkenesse, and giuest light; which takest away ignorance, and plantest knowledge and wisdome, denying the same to none that vnfainedly aske it at thy hands, without the which nothing can bee obtained which good is, nothing auoided which is euill, nothing continue safe, bee it neuer so durable, nor any enterprise either rightly begun or happily ended. And that did Salomon very well consider (hauing promise at thy hands, that whatsoeuer hee asked hee should obtaine) and therefore aboue all things, aboue wealth or riches, worldly pra se, renowme or glory, beauty or strength, yea, aboue possessions or kingdomes, hee onely requested wisedome, which thou so abundantly bestowest on him, that they repaired and came from

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farre to heare the same, which is none other thing (sweete Lord) but the knowledge of thy diuine will and heauenly mysteries: it is the knowledge how to chuse the good and auoyde the euill: it proceedeth onely from thee, and with thee it hath beene from the beginning; vouchsafe to send it downe from heauen, where it attendeth about thy seate, and replenish my heart with the knowledge thereof. Giue mee a new heart and a right spirit; for mans vnderstanding faileth in many things, but thy wisedome instructeth the simple, and maketh the tongues of Infants eloquent, directing the steps of the blind, and reforming the pathes of the simple. Wherefore, O LORD, I most humbly beseech thee, to stablish the same in my spirit, and write thy Lawes in my heart, that I walke not in the way of Error, but may abstaine from sinne, cleaue vnto righteousnesse, and walke in innocency all the dayes of my life. Grant mee this thine especiall gift of heauenly wisedome, that I may perfectly know what thy diuine will and pleasure is, that I may alwayes direct my waies by the rule thereof, loning thee in all

things

things, continuing moſt thankfull for all thy fatherly benefits beſtowed and conferred vpon mee, and that proſperity ouercome mee not; nor in aduerſity I bee foolishly moued to ſeeke remedy or relieſe elſewhere, but at thy hands onely, who art my God and my Sauiour, and who haſt promiſed to giue wiſedome to all them that faithfully aske it.

Oh Lord, heare my prayer, and let my cry come vnto thee. Giue me perfect wiſedome, whereby I may truely diſcerne the difference betweene thy heauenly reuelation (which is wiſdome from aboue) and vaine inuentions of worldly wits, conſidering that the one in all things, as well in aduerſity as proſperity, in ſickeneſſe as in health, in anguiſh of minde, trouble or griefe of body, as in wiſhed eſtate and pleaſure, continually moſt conſtant, ſtable, patient, and firme, with due conſideration, that it cannot bee but good, whatſoeuer it be thou ſuffereſt to light vpon vs. Contrariwiſe, the other ſeeketh with more diligence to auoyd afflictions, troubles, and worldly calamities, the croſſe (O Lord) which thou layeſt vpon thy children, then wiſely to auoyde thy heauy diſ-

pleaſure

pleasure; and that by worldly deuised meanes, as by riches, friendship, policy and strength, with this deceiueable and fond conceit, that Fortune where shee fauours, there is plenty and peace; but where shee frownes, there is continuall want and trouble.

But my most sweet Lord and heauenly comforter, grant that it may bee far from my heart, to thinke that any thing commeth to passe otherwise, then by thy Almighty Prouidence, who willest nothing, nor doest any thing but what is most expedient and necessary for the vse of the bodies and soules of thy seruants, which wee cannot rightly conceiue, without this speciall gift of thine, wherewith for thy Sonne Iesus Christs sake endue vs, that wee bee not led by fond conceit, or deceiue our selues with worldly experience; but that gouerning our liues according to thy Will, measuring all our actions, words and thoughts by the right rule of knowledge, and weighing them in the ballance of perfect wisedome, in the end wee may bee found in the number of those discreet Virgines, who had their Lampes continually ready; and not in the

number of thoſe, that were taken vnprouided; that the comming of the Sonne Jeſus Chriſt, bee not terrible vnto vs, as to the loytering ſeruant, for want either of the light of a pure life, or gaines by our Talents, but moſt acceptable and ioyfull, hauing the lampe of loue, and the candle of a true faith continually burning within the ſecret cloſet of our hearts: that in the end wee may haue free enterance with thee into that moſt glorious Kingdome, which thy Sonne Jeſus Chriſt hath purchaſed by his blood for all beleeuers.

O Lord increaſe our faith.

A ſhort Prayer for wiſedome.

AS long as wee beare about vs this fraile body impriſoning the Soule, I confeſſe O Lord, that our natures ſeeke by all meanes that which is contrary to the Spirit, accounting that wiſedome which is meere fooliſhneſſe. Wherefore good Lord, vouchſafe to ſend downe that wiſedome, which ſitteth about thy Throne, and plant the ſame in our hearts, that meaſuring all our doings

ings and deuices by the rule thereof, we may alwaies doe, and intend that which liketh thee, and shun the contrary in all things, through Iesus Christ our onely Sauiour and Redeemer, Amen.

O Lord increase our Faith.

A most comfortable prayer for such as are in any kinde of trouble, distresse or tribulation.

Though thraldome thou doe heere abide,
Be patient: God will soone prouide
To ease thee, or to end thy daies;
Beare thou his crosse, and giue him praise.

The Motiue.

LIke as the furnace trieth and seasoneth the potters vessell, and as the fire purifieth the siluer from the drosse, so doth aduersity season and purifie the hearts of Christians from the filthy drosse of security. For by crosses and many troubles commeth patience, and by patience hope through triall, and therefore should we thinke it an exceeding ioy when troubles, afflictions, and penury pricketh vs, according to the

 eare

will of God, whereby wee are ſtirred vp to commit our ſelues to Gods protection and will by well doing, manfully bearing all afflictions, all extreamities of this world, and keepe (as it were) ſecret the ſorrowes, which calamity bringeth vnto vs, and that with patience, whereby wee ſhall appeare happy men, and receiue a Crowne of life which God our faithfull Creator hath promiſed to all thoſe that beare this croſſe with patience: for God who is faithful, ſhall not ſuffer vs to be tempted aboue our ſtrength, but in the middeſt of our temptations, ſhall make a way, whereby we ſhall be able to beare whatſoeuer he layeth vpon vs. And thinke not that want of reliefe in pouerty, lacke of Comfort in ſickeneſſe, vexation of enemies, ſlaunder, miſ-reports, contempts, or any other kind of trouble either of body or minde, happeneth vnto thee by fortune (as it is among ſuch as haue not the feeling of the Truth, commonly tearmed) but by the Prouidence of GOD, and that for thy good, if with wiſedome thou weigh the ſame, by patience accepting it as a fatherly louing correction, putting thee thereby in minde of thine offences, and worldly vanities:

and

and be not dismaid, but turne from thy wicked waies, leauing and referring thy selfe by hearty praier vnto God (whose will it is, for thy better profit, that such things should light vpon thee,) without irkesome taking it, without grudging at it: or with greater desire to auoide it by death, than had *Paul* when hee praied to bee loosed, and to bee with Christ: although many in such extremities couet to be out of the world, and desperately runne into many euils. But stand thou fast, stand faithfully, and take patiently all crosses and afflictions, al temptations and calamities heere, beeing a ready way to patience; and pray for the aide of Almighty God, whose hand is alwaies ready to helpe such as are afflicted for his sake: hee will not suffer any greater affliction to fall vpon vs, then hee thinketh fit for our Comfort. For wee must consider, that by many tribulations wee must enter into the Kingdome of heauen. And therefore let vs call vpon God in the day of trouble and he will deliuer vs. The Lord heareth the cries of the righteous, and deliuereth them out of all their troubles. And although we cry, & be not heard (I mean presently relieued) let vs not take it heauily; it is for the best. Wherefore

let vs accept it willingly, and make of neceſſity a vertue, which is to take patiently that which of our ſelues we cannot auoide.

The prayer in trouble and diſtreſſe.

MY GOD, my God vouchſafe to turne thy louing and fauourable countenance towards mee thy poore creature, whom for my ſins thou haſt brought low, and caſt into contempt of the world, and my foes reioyce thereat, inſomuch as I am become like an Owle in the deſert, that the birds of the aire gaze & wonder that my eſtate is altered, my ſtore is turned into ſcarcity, and my wealth to want, my plenty into pouerty, & ioy into ſorrow and ſadneſſe. Oh ſweete Lord, my proſperity is turned into aduerſity, my friends haue forſaken me, and where they haue often promiſed to helpe me, they do not only not perform the ſame, but they diſdaine my company, they loath and abhorre my preſence: I am vtterly refuſed of all mine acquaintance, and they that were before my familiars, are now my deadly foes, who ſhake their heads at me, crying out and ſaying,

saying, There, there, so would we haue it, now God hath forsaken him, and such like grieuous taunts am I forced to beare at the hands of such as would gladly eat me vp. But thou O Lord, seest how I am clapt vp in cares how I am inuironed with a thousand causes that procure intolerable griefe both in body and minde, hauing no refuge, no place of defence, nor meanes to helpe my selfe, being so bewrapped in calamity, that I cannot enioy any perfect liberty, eyther of body or minde. But most sweet Lord, most louing and most fauourable, most able, and most ready to helpe such as come to thee loaden with distresse: loe here, I lye loaden at the gate of thy mercy, knocking for eafe, humbly craning thy assistance, who hast willed such as are heauy loaden, to come vnto thee. I come, I come my God as one burdned with griefs, wanting comfort and lacking reliefe. Receiue mee, and helpe me, shew thy louing countenance and extend the helpe of thy holy name & I shall bee safe; mercifully heare me after thy wonted goodnes, consider my distresse, weigh mine afflictions, looke vpon my troubles, and send me aid, afford me reliefe; and grant me thy com-

ſort, ſo ſhall my ſorroweſ be turned againe into ioy, my pouerty ſhall be releeued with ſufficiency, and it ſhall go well with mee. For (ſweet Lord) although when I conſider mine eſtate, when I vieſw my preſent miſery, and feele my want, I am ſtriken with ſorrow in mind, and vexed with intolerable griefe, yet when I conſider, that ſinne is the cauſe of my troubles, I cannot but comfortably reſolue my ſelf with patēce to beare them, knowing that thou ſendeſt me troubles, to weane me from ſinne. And thou haſt ſaid that whom thou loueſt, thou puniſheſt but for a time for his triall, whereby being armed with patience, thou wilt come againe & viſit him in loue, and cōfort him. And theſe my diſtreſſes, O Lord, I account as a ſweet medicine for my ſecurity, wherin I long haue lined a careleſſe wretch: but now I feele that I went aſtray in my proſperity, and thou haſt called mee home by this aduerſity. Wherefore I cannot but giue thee thanks (ſweet Lord) for thy fatherly correction, in altering mine eſtate, for better triall of my patience, that by patience I may take hold of hope; that ſo by hope of thy goodnes louing kindnes, & fatherly promiſes,

which

which deceiuest no man that vnfainedly depends on thee, I may inioy a most comfortable renewing of my happy estate again at thy good pleasure. I cast all my burden vpon thee, as thou wilt all those that are heauy loaden to doe; refresh mee most louing and mercifull God, refresh me with the timely showers of thy fauour and loue, that the ioy and gladnes of my heart may grow vp and choake the weeds of sorrow & anguish of mind. O my surpassing cōforter, leaue me not destitute of thy defēce and patronage, vouchsafe euermore to be present with me in all my troubles in my distresse and want, that I faint not, but may rather reioyce therein, knowing that a crown of life is laid vp in store for as many as beare the yoke with patience. Assist me, sweet Lord, in all these vexations and tentations of mine, that I may patiently look for thy good deliuerance, which although is come not as I wish, yet that, staying thy leasure, in good time I may be satisfied of my godly desire, which thou hast promised neuer to defraud vs of, nor suffer vs to depart empty away.

There was neuer any confounded that trusted in thee, nor any forsaken that called on thy holy Name. Thou

raiſeſt the ſimple out of the myre, and duſt; thou puttest downe the mighty from their high ſeat, and exaltest ſuch as are meeke and of a lowly minde. Make me therefore meek and humble, patient and content, and to accept what thou vouchſafeſt to lay vpon me for my triall; for this I know and acknowledge, O Lord, that though I be poore, thou giuest riches; though I be weake, thou makeſt ſtrong, although I be blinde, and ſee not the ſucceſſe of thy louing kindneſſe, thou canſt open the eyes of my vnderſtanding by the experience of thy readineſſe to relieue me in euery diſtreſſe and miſery

O Lord, mine aide is of thee, and comfort in thee, and all my ioy commeth from thee. Grant therefore (ſweet Lord) that I thinke not the cõtinuance of this my hard eſtate to be long, or burdenſome vnto me, but may willingly accept the ſame as moſt ſweet, light and wholeſom for me, & of a ſhort time alwaies referring to thy good pleaſure whether thou wilt raiſe me vp, or keep me low, whether thou wilt leaue me in this diſtreſſe, or relieue mee with the comfortable dewe of thy bleſſings; Thou knowest what is moſt neceſſary and expedient for me, and therefore doe

with

with me what thou wilt; send me help when thou wilt, and as thou wilt. Loe here I lye at the gate of thy goodnesse and mercy, still looking for thy stretched out arme to remoue that, which not of malice, but of loue thou hast laid vpon mee. Lord for thy mercies sake giue me not ouer, leaue me not altogether helpelesse, take not thy fauor vtterly from mee. But as thou hast fatherly corrected me, so vouchsafe louingly to imbrace mee againe, sweet God for thy Sonne Jesus Christs sake, Amen.

O Lord increase our faith.

A short Prayer to bee often said in the time of trouble.

WHen thou wilt (O Lord) remoue this heauy burthen from mee, renew my Comfort, and driue away the cares of my heart by the hand of thy louing kindes, whom by my sin I haue offended. Come againe vnto me, O Lord, in loue, shew me thy louing countenance; take away these miseries which I haue deserued. And as in loue thou punishest, to the end I should forsake my sinne: So Lord, I

(being ſorry for my ſinnes) heartily pray thee to giue mee grace and comfort againe, through the ſame thy loue, for Jeſus Chriſts ſake, Amen.

O Lord increaſe our faith.

A Prayer to be defended from enemies.

If thou take God to be thy ſtay,
Thy foes ſhall not thy ſoule diſmay:
But if elſewhere thou looke for aid,
The ſimpleſt will make thee diſmaid.

The Motiue.

IF it be poſſible (as much as in thee lieth) haue peace with all men, and offend none. But if it fall out, that the world hate thee without a cauſe, take it ioyfully; but if thou haſt deſerued it, be ſorry, and ſeeke vnity and concord quickly, leſt ſuddenly thy aduerſaries entrap thee in thy way, and ſo diſcredit thee. The moſt iuſt men haue beene wrongfully accuſed & haue (guiltleſſe) beene condemned in many and ſundry things, as Chriſt himſelfe (the patterne of all integrity, the Sauiour of the world) was accuſed of drunkenneſſe, of working

working by the power of diuels, and such like; yet praied he for his enemies. So likewise pray for your enemies, and doe for them what lieth in you; as to feed them when they be hungry, giuing them drinke when they be thirsty, cloathing and harbouring them. Blesse them that curse you, do good to thē that hate you, pray for them that hurt you; so shall you haue recompence at the hands of God; and in any wise seeke not to reuenge, for it is the office of God. Serue him, and hee will blesse thee; and will saue thee out of their hands. *Saul* could not hurt *Dauid*, although hee were his mortall enemy, in respect that *Dauid* put his trust in God. Reioyce not at thine enemies fall, neyther bee glad when hee decayeth; but pray for the amendment: And God (as he hath promised) will be thy rocke and deliuerer, thy shield, and horne of thy saluation, and thy refuge from their cruelty. For fearing him, thine enemies shall feare thee, fiue shall chase an hundred, and an hundred shall put a thousand to flight; for the Lord hath respect to them that loue him, and keepe his Couenant. Yea, as the smoke vanisheth, so shall he driue them away, and as wax melteth at the fire, so will he

make

make thine enemies to perish at his presence. Trust in him faithfully, and feare not the force, the tyranny, the malice, the enuy, the sinister practice and mischieuous policies of any man. Put thy trust in the Lord, and verily hee shall defend thee.

The Prayer against enemies

KEepe me, O God, from the hands of such as goe about to do me hurt and vndeseruedly waite to take away my life: for many there be that hate me, seeke my shame, my destruction and ouerthrow, insomuch as without thine assistance, thy protection and aide, I shall not escape their hands, I shal not auoid their tyranny; they will obtaine their desires, and accomplish their deuices to my vtter vndoing; Lord, they are many more then I can number, that seeke to do me euill; yea, and some of them my neighbours and familiars, and such as I nothing suspected; and not the least of them but is of power and ablenesse to destroy me; yea, as it were to eate mee vp, vnlesse thou take part with me against their fury, but if thou be on my side, I care not who is against me; thē shal I not feare what

man

man can doe to me. Why should I therefore fear such as now go about to hurt me, that endeauor to discredit me, and to ouerthrow my doings? They shall not preuaile, they shall not haue their desires accõplished which they intend against me. O Lord be on my side, and then will I not say in my heart, They are so many and so mighty, that I cannot escape them; so politicke, that I cannot preuent them. My trust is in thee, and vnto thee I flie in all their assaults, who are a castle and fortresse so strong that there is none (be he neuer so victorious) that can preuaile against the least that trusteth in thee, and resteth vnder the shadow of thy wings. Wherefore Lord, for thy Son Iesus Christs sake receiue me, who come vnto thee (as the strength of my being) humbly beseeching thee to looke vpon my cause, to consider my troubles, and to weigh the sorrowes of my heart. Lift vp thy selfe against the furiousnes of mine enemies, driue back and confound mine aduersaries thine owne self: fight thou against them that fight against mee. Turne their deuices and wicked imaginations from me, either to their amendment, or to their owne hinderance. Let the weapons, which they

they lift vp to hurt me withall, rather pierce themſelues, and the malicious wordes which they vtter to my reproach and diſcredit, redound to their owne ſhame. Let ſuch as ſeeke to perſecute me without a cauſe be diſcomfited and driuen backward: Giue me patience to beare their cruelties; conſidering that there was neuer any (no not the moſt righteous) but haue beene ſubiects to all the euill deuices, ſlanderous wordes, and impious practiſes of the wicked, whoſe tongues are full of guile, and the poyſon of Aſpes vnder their lips; who were not aſhamed to ſpeake moſt opprobriouſly, of thine owne ſelfe (ſweet Ieſus) who walkt voyde of all offence: yet ſlew they thee and thine Apoſtles. Wherefore I, who am a wretched ſinner, and of no reputation, cannot but take theſe extreme dealings of mine enemies with a greater patience, with great humility, and more hearty thanks, for accepting mee as worthy to bee of the number of ſuch as the wicked do hate and grudge at. But moſt ſweet and gracious Lord, as thou ſuffereſt for a time, ſuch railing, backbiting, menacing wordes, euill opinions, & miſconceits ſo farre to preuaile againſt mee,

for

for the better enuring of my frayle nature to beare greater troubles: So vouchsafe thy mercy to preserue mee from all such enuious hearts, and malicious tongues, and defend mee from all blood-thirsty men, and from the hands of such as goe about to hurt me, that although the arrowes of their wrath light on euery side of mee, I may not be dismayed, but so much the more encouraged to beare it by thine owne example; that in the end, in steed of them, it may please thee to choose out and appoint (as fit familiars for mee) such as may be faithfull, godly, vertuous, religious, louing and friendly: that both in a godly feare of the one, and zealous loue of the other, I may beare my selfe, by thy example and grace, so vprightly in all my doings, as mine aduersaries take none aduantage against mee; but seeing the sincerity of my life, and soundnesse of my conuersation, they may be altogether ashamed, and not so much as to mutter any thing against mee, much lesse deuise any thing to hurt me withall, or to ouerthrow my doings; and that the godly, and such as are of the houshold of faith, may be glad and reioyce at my constancy, loue, my company, desire my con-

conference, frequent my familiarity, and cleaue faithfully vnto mee, and I vnfainedly vnto them; that the vngodly, and ſuch as hate the righteous may bee aſhamed of their euill doings againſt mee.

O Lord, ſtrengthen my faith, and arme me with continuall hope in thee, whereby I may be able to withſtand all the cruelties of mine aduerſaries, in ſuch ſort, as they may know it not bee thy ſelfe who fighteſt for me, and defendeſt my cauſe againſt their fury. Behold (O Lord) my truſt is in thee; thy rod comfort me, and thy ſtaffe ſtay mee vp, that I fall not into their hands, by truſting in mine owne ſtrength, which is as a broken reed; in mine owne policie or wiſedome, which is fooliſhnes before thee, or in the helpe or friendſhip of man, which is vaine, and fallible. But lead thou me & guide mee in all my doings, cogitations and words, leſt I erring from thy Commandements, inclining my heart to vanities and vice, mine enemies take iuſt occaſion to ſay, Ah, ah, we ſaw it with our eyes, and bring vp an euill report of mee, and that deſeruedly. Oh Lord guide mee in all truth, eſtabliſh in my heart true deſire and ableneſs to

walke

walke vprightly in all my wayes, in humblenesse of mind, not in pride; lest they say, he is so haughty, he knoweth not himselfe. Preserue me from drunkennesse, lest they say he is now out of the way of discretion. hee is beside himself, wee haue now fit opportunity to worke our wils on him, and so set on and hurt mee. Vouchsafe to keepe mee from the dangerous desire of fleshly lust, from hanting the place suspected or polluted with vncleannesse, lest they (taking iust occasion by my lewd behauiour) speake that which indeed may redound to my shame and deserued infamy. Finally, O Lord, keepe me from all euill, that although by reason of my corruption, I bee naturally inclined to wantonnesse and excesse, thou wilt giue me sobriety, sowlinesse, lone (euen to mine enemies) chastity, wisedome and discreet vnderstanding both of their wiles and mine owne weakenesse, that through thy grace I may frame my doings according to thy heauenly will in all things, leading the whole course of my life in sincerity & godly behauiour, magnifying thy holy name, who so regardest the prosperity of thy seruant, that thou sufferest him not to fall into the hands of such as would.

would eate him vp. And let not the aduerſaries of my truth, O Lord, vniuſtly reioyce at mee, tauntingly and contemptuouſly mocking mee, as they are wont; vnleſſe thou thinke it conuenient for mee. I am in thy hands, and doe confeſſe it to be great and good reaſon, that thou ſhouldeſt doe with mee, what ſeemeth beſt to thy fatherly will, accounting this thy triall of my patience, to proceede euen of thy meere loue, and therefore if thou wilt, that they ſet vpon mee, or followe me to kill mee, to perſecute mee, to laugh and ſcorne at mee, to frame oppꝛobꝛious ſpeeches and deuices againſt mee, let thy will bee done. Yet vouchſafe to continue my defence, my ſtrong Caſtle (and as it were) the pillar of a cloud ſtanding betweene me and them, as thou ſtoodeſt in the wilderneſſe betweene the tents of the Ægyptians, and the tents of the children of Iſrael, that the Ægyptians could not preuaile againſt them, but were ouerthrowne in their owne imaginations, Lord, if thou wilt, thou canſt turne their hearts, thou canſt mollifie the hardnes therof, thou canſt turn their hatred into loue, and their malice into good will: thou canſt giue them in ſtead of hearts to

worke wickednesse, mercifull & godly mindes: I referre it to thy heauenly prouidence, & wholly commit my selfe into thy hands, humbly praying thee, for thy Son Iesus Christs sake, to deale with mee and them according to thy mercy and louing kindnesse, and not after our deserts. Be thou mercifull vnto mee, and euermore mightily defend mee vnto my liues end, conducting mee vprightly in all my wayes, for Iesus Christs sake, Amen.

O Lord increase our faith.
And euermore mightily defend vs.

A short prayer for defence against our enemies.

LOrd, I am a sinfull creature, and haue deserued thine indignation against me: yea I confesse that I haue deserued many & great punishments: yet Lord, for thy mercies sake, turne thee vnto mee, and haue mercy vpon mee, let not mine enemies preuaile in their mischieuous deuices against me: I am in thy hand, and they are within the compasse of thy power, stay their fury, let them not take effect in their deuices against mee, but for thy Son

Iesus

Jeſus ſake, ſtand betweene vs, and put them backe: And as I haue offended thee by naturall blindneſs, ſo by the working of thy holy Spirit, I ſhall riſe to thee, and liue in thee againe, thorow Jeſus Chriſt our Lord; which vouchſafe to grant, that they may not onely not preuaile, but be aſhamed and flie; ſweet God, Amen.

O Lord increaſe our faith.

The prayer when a man taketh a Iourney.

Before thou take thy iourney, pray,
That God by Chriſt will guide thy way.

The Motiue.

FOraſmuch as the earth is repleniſhed with many perils and ſudden dangers; whether wee ride or goe, whether we work or be idle, we haue great cauſe to take diligent regard, that when wee take a iourny, wee deſire inſtantly the Almighty God to conduct vs, as hee vouchſafed to conduct and proſper *Abrahams* ſeruant, in fetching a wife for *Iſaack* his ſonne; and *Toby* by the hand of his Angel *Raphael*, in his iourney to *Rages*;

Rages; defending him from many dangers, and eſpecially from the fiſh which was like to haue deuoured him. To whoſe protection and defence, if wee commit our waies, and repoſe vnfainedly our defence in his fatherly care, hee ſhal likewiſe ſend his Angel to take ſuch charge of vs that no kind of danger ſhal preuaile againſt vs; eſpecially, if wee faithfully pray for his aid, behauing our ſelues godly and vertuouſly, not prouoking his anger, by enterpriſing that which is either vncomely or vnlawfull; but to be doing good, as S *Paul*, who behauing himſelfe godly in his iournies, faithfully and often profeſſed, that the right hand of the Lord mightily defended him. The like care hath hee ſurely of all ſuch as truſt in him, and direct their wayes according to his will.

The prayer for a proſperous iourney.

ALmigty God, and moſt mercifull Father, who guideſt and defendeſt all thoſe that in thy name walke and trauell in this world, vouchſafe to ſtretch forth thy hand ouer mee thy poore creature, leade me and conduct me in this my iourney which vrgent occaſi-

call on forceth mee to vndertake. And conſidering that the paths, (yea euery corner) of this wretched vale of miſery are replenished with innumerable perils and dangers both of body and ſoule, wherin without thine aſſiſtance, protection and aide, without the helpe of thy mighty hand, and outſtretched arme, wee cannot but fall and periſh, walking and wandring in the troubleſome & dangerous coaſts of the earth, where robbers, theeues and ill affected perſons in great number ſecretly lurk violently to take, not onely our proper ſubſtance and goods, which by the great labour and ſweat of our bodies wee haue gotten, or otherwiſe by thy prouidence are giuen vs, but our liues alſo, if they be not preuented, and wee by thy good and fatherly prouidence defended: I humbly beſeech thee, Oh God Almighty, if any ſuch lie in wait in the way at this time, grant me foreknowledge, that of thy meere mercy I may happily auoyd their pretended enmill, either by betaking mee another way, or being defended vnder the ſhadow of thy wings, may ſo encounter with them, that by the force of thy right hand I may ouercome them, being of mine owne ſelfe of no force, neither

ther lieth it in the strength of our owne hands to put back or ouercom such, as in this wicked intent rise vp against vs. It is not the sword, the speare nor strength of the horse, but thine owne power that ouercommeth for vs, and saueth vs. Vouchsafe therefore, O Lord, thy holy Angell to go with mee, let him goe before me, and direct me to saue me, preserving mee from all dangers, as he did thy seruant Toby, going into a strange countrey. Conduct me safely (sweet God) in the name of thy Son Jesus Christ, that my business may take good successe, and I may make a safe and prosperous returne without hurt, eyther by the mercilesse and great waters, by wild beasts of the field, or by any other casuall meanes. Saue mee from the stroke of thunder, from lightning and tempest, preserue and keepe mee as the apple of thine eye, vnder the shadow of thy wings from the waies of the wicked: that accomplishing the end of our iourney, I may effectually finish, and with happy successe end my business, and by thy omnipotent conduction, prosperously returne againe according to thy will without hurt of body or soule, for Christ thy deare Sonnes sake. Amen.

O Lord increaſe our faith.

A Thankeſgiuing after returne.

At thy returne giue God the praiſe,
Who ſtill conducts thee in thy waies.

COnſider what dangers thou haſt eſcaped, in paſſing the perilous places of the world, no place or time being without his danger. And therefore at thy returne, either vnto thine owne home, or to any other place of reſt, be not vnmindefull to giue God hearty thankes for his gracious protection, and fatherly conduction. So ſhall hee our heauenly Protector euermore bee mindfull to direct thee in all thy waies. But forgetfulneſſe of his louing kindeneſſe therein, purchaſeth his diſpleaſure and ouerthroweth thee vnawares. Wee ſee how many perills wee are ſubiect vnto: ſome falling from their horſes, or their horſes falling on them, break their legges, their limbes, and bruiſe their bodies in ſuch ſort, as ſometimes inſueth preſent death: yea, often times a ſlip on the ground in the plaine way, breedeth hurts to many. So that I ſay, theſe caſualties conſidered, wee are bound to be

will

carfull to ſerue God, who preuenteth all theſe dangers, and preſerues vs from all euills both of ſoule and body. Let vs not be therefore forgetfull to craue Gods protection at all times, and in all our trauell, and yeeld him thanks for his ſafe protection.

The Prayer or Thankeſgiuing after returne.

I Thanke thee, O moſt louing and moſt mercifull God, that it hath pleaſed thee to giue mee proſperous and happy returne from this my iourney, by whoſe mercifull protection I haue eſcaped many and ſundry dangers, which do abound in all corners of the earth: and haſt giuen me ſuch ſucceſſe in my buſineſſe, as I truſt ſhall be to the beſt: and haſt of thy goodneſſe and meere mercy, brought me againe to mine owne home and reſting place, to recreat and reſt my weary members. I thanke thee, O mercifull God, for protecting and ſauing mee thy ſilly creature from all perils, from drowning by water, from the ſtroke of thunder, and blaſts of lightning, from the clawes and Jawes of wilde beaſts of the field, and for defending mee from theeues, robbers, and men of bloody conditions, and for preſeruing me from hurt of body, and many other caſualties, which the miſeries

of this wretched world doe minister, and whereby I haue seene both and heard of diuers to haue perished; I doe acknowledge it to be thine onely goodnesse, thine vnspeakable loue and meere mercy, that I haue escaped them, not able sufficiently to praise thee for the same, nor to yeeld sufficient thanks for thy fauour therein. But sweet Lord, I humbly referre such laud, honour, glory, and deserued praise, as my weakenesse can yeeld. Giue me power and ablenes to praise thee as of right I ought through Iesus Christ our Lord, Amen.

O Lord increase our faith.

A Thankesgiuing to God the Father, God the Sonne, and God the holy Ghost, worthy to bee often said.

Giue thankes to God who did vs make,
And to his Sonne so deare;
Who did our ransome vndertake,
With the holy Ghost so deare.

The Motiue.

ALthough wee cannot sufficiently praise God our heauenly Father for his great loue, in making and creating vs in the beginning to his owne Image and likenesse, and that when wee were not; yet let vs humble our selues with dutifull obedience, as good children to a louing Father, praying

ing for grace to set forth (as much as in vs lies) his praises with *Dauid*, saying, Great is the Lord and maruellous worthy to bee praised, who made heauen and Earth, the Sea, and all that therein is, who keepes his couenant and fidelity for euer, giuing vs for his Sonne Iesus Christs sake, all things for our vse in time conuenient: as first by placing of the starres in heauen, with the Sunne and Moone, their course and orderly motion, the hearbs of the field, and due manner of their spring, fading, and withering againe. 2. The Sea so inuironed, compassed, and (notwithstanding the rage and force thereof) kept within the limits and appointed bounds; with the fishes so infinite therein both small and great, and the ebbing and flowing thereof, which all serue onely for the vse and seruice of man: yea and without the which man could not continue. Yet especially and aboue all things, so great was his loue, that hee spared not, for our sakes, to giue his onely Son euen to dye most vndeseruedly vpon the crosse for our redemption. Which loue of the Father therein, as it moueth, or should moue a great desire of thanksgiuing in vs so doth the obedience of the Son giue vs, a greater occasion of thankesgiuing, then the tongue of any mortall man can expresse, By whose acceptance of the pangs

of death came the remiſſion of all our ſins as witneſſeth the holy Ghoſt, the water of Life, which being ſprinkled on our hearts, procureth vnfained loue, whereby we haue acceſſe (through Chriſt our onely Mediatour) to God the Father. Conſider the vnſpeakeable patience of Ieſus Chriſt, onely for our ſakes making oblation, euen of his own body to paciſie his Fathers wrath (the benefit wherof is ſo infinit, that no tongue can ſufficiently ſet forth; for redeeming vs from the puniſhments due to our tranſgreſſions, which no ſacrifice elſe could obtaine) to make vs one with God the Father againe, continuing our onely Mediator and Interceſſor vnto the end. Wherefore praiſe God the Father who made vs, praiſe God the Son who hath redeemed vs, and praiſe God the Holy Ghoſt who hath ſanctified Gods elect, and giueth light vnto the hearts of all ſuch as ſerue the Lord vnfainedly.

The Prayer, or Thankeſgiuing to the Trinity.

O Almighty God, maker and creator of all things, and conſeruer of al that thou haſt made, and protector of all that loue thee (who in the beginning, madeſt all things of nothing, which all reſt in thy hands, and in thee haue their continuance

nuance and being, and without whose prouidence they should conuert againe to nothing:) wee yeeld vnto thee all laud, praise, and glory, and vnto thee ascribe all power, maiesty, and dominion; who rulest all things, worckest all things, & disposest all things, according to thy will, to thine owne glory, and to our vnspeakeable and vndeserued comfort, who are as pilgrims and strangers, and without the same thy continuall protection, as creatures forsaken and castawayes.

Lord, thy hand guideth all things, preserueth all things, and giueth all things for our vse, most disobedient and stiffe-necked children; and through thine infinit mercy, and vnspeakeable loue, thou vouchsafedst in the beginning to place vs in the garden of happinesse, where wee should haue continued, had not our first parents by transgression made forfeiture thereof, and so highly displeased thee, that thou repenting of the making of them, didst drowne the whole world for mans sins sake: and yet so tender was thy loue, so soone was thine anger conuerted into a desire of our saluation, that thou vouchsafedst to send into this world, Iesus Christ to redeeme vs into thy fauour againe. O surpassing loue, where the offended doth seeke attonement with the,

offender, For which thy ſingular loue and mercy infinit, we cannot ſufficiently thanke thee, O God of all comfort, nor thee ſweet Sauior Ieſus Chriſt, for thy obedience, for thy great humility, and ardent deſire of our reconciliation and eternall ſaluation. Lord increaſe our faith, and ſend mee thy Grace, and indue mee with thy holy ſpirit, that I may heartily render, and continually yeld all poſſible thankes vnto thee, not onely for creating, keeping, and preſeruing vs hitherto: but alſo for reaching vnto vs thy hand of loue againe after our great and long diſobedience. I thanke thee, O Sauior Ieſus Chriſt, Redeemer and Sauiour of ſoules, who refuſedſt not, but moſt willingly acceptedſt for our Redemption from hell and eternall death (being then thine enemies) the opprobrious death of the Croſſe among notorious offenders: being often ſpitefully intreated, buffetted ſpit at, reuiled, and moſt iniuriouſly handled, not for thine owne (ſweet Ieſus) but for our offences, for our ſins, yea, to purchaſe that by thine obedience, which we loſt by wilfull rebellion againſt thy heauenly Fathers precept and will. O good Ieſus, wee thanke thee, that it hath pleaſed thee to leaue the ſacred manſion of thy Fathers right hand, and celeſtiall

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being, and putting on the base attire of a seruant, to walk in the troublesom paths of this miserable world, thinking it yet no robbery to be equall with God (though leauing his heauenly habitation for a time) according to his prouidence and heauenly fauor, to suffer here in this vale of misery, in this desert of sin, most cruell and most shamefull abuses, onely for our sins, which were so odious and vile in the sight of our good God, that no sacrifice or oblation could appease his wrath and deserued displeasure towards vs for the same, but thy death only, and the sacrifice of thy precious and vndefiled Body vpon the altar of the Crosse, who willingly sufferedst the same for our sakes, notwithstanding, they were so grieuous, so intollerable and odious, that by reason of the extremity and anguish thereof thou wert constrained to sweate Water and Blood.

O surpassing loue, Oh loue without the which, the hatred of thine Omnipotent Father had not beene appeased, nor remoued from us. Oh loue, without the which, we had beene barred of all accesse vnto the seat of mercy, and wonted fauor of Almighty God, and continued in his heauy displeasure, to our bitter destruction, death and damnation. O sweet Jesus,

O most louing comforter, giuer of health and restorer of life, how can we but praise thee, how can we but loue thee, how can we but magnifie and extoll thy holy name for euer? so tenderly louing vs, that by thy meanes (without our desires or deserts) we are restored from death to life, from the deserued displeasure of our creator, to his vnspeakeable loue and fauour, without which, we had perished eternally both bodies and soules. We haue attonement now with him, whom before we had so greatly offended, God our Maker, without whose fauour we fall, and without whose helpe wee perish and passe to nought. O sweet Jesus, thou hast taken vpon thee, not only to die for our redemption, and to rise againe for our iustification, and to place vs in the sweet mansion of that heauenly knowledge: but hast promised to continue our Mediatour to thy heauenly Father for euer, while we mortall men, liue as sinners in this vale of misery: making continuall intercession for vs, that hee will vouchsafe neuer to withdraw his louing countenance from vs his poore creatures, but to bee our castle, stay, and strong refuge vnto the end.

O Lord Jesus Christ, wee giue thee thanks, not only for that thou hast beene for a time heere present with vs on earth,

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to manifest thy selfe vnto vs by the visible shew of thy humanity, but for making the cause of thy comming certainely known vnto vs, which was indeed (in that thou wast very God) to call vs from blindnes and error (wherein we walked according to the will of Satan) to take hold of thy miracles and wonders, which thou so apparantly didst worke, to declare and manifest thy selfe to bee our Redeemer and Aduocate, and to confirme the same in our hearts by faith, as thou didest in the hearts of thy Disciples, who notwithstanding they were present with thee, continued neuertheleſſe in darkenesse and mis-beleefe, without the working of thy Holy Spirit in them, whereby they confessed thee to be very Christ, Son of the liuing God, and only Sauior of the world.

Among all which thy great benefits, O good Iesus, wee yeeld thee all possible thankes, for that it hath pleased thee to leaue vnto vs, after thy departure vnto the right hand of thy Father, the Lantern of Light, the Gospell of Comfort, the Word of Truth, the food whereon our soules may continually feed at full, without the which we had beene left vnto our former darknesse, walking in error, and in our wonted ignorance.

And for that thou knowest vs from

the beginning to be carried into blindnes and error (wrongfully interpreting the parables & darke ſentences of the Goſpell) through the ſame thy loue thou haſt left vs a continuall Comforter, euen the holy Ghoſt, proceeding from the Father and thee, who in the likeneſs of a Doue deſcended from heauen vpon thee, and ſhewed himſelfe vpon the Apoſtles in fiery tongues. Oh holy Ghoſt, our Comforter, we yeeld thee moſt humble thanks, that (through the gift of thy grace) we haue our hearts prepared, our vnderſtandings lightned, and mouthes opened to conceiue rightly thy word, to declare abroad the wonderfull things of thy Law, & manifeſt the ſecret miſteries of the Kingdome of God. Thou art the true light, and the light of truth; without the which, it is impoſſible to pleaſe God the Father, or to haue acceſſe to God the Sonne, who together with thee, O holy Ghoſt, are but one God in eſſence, though three in perſon. Make our hearts pure, make vs cleane, ſanctifie vs, and ſeale vs among the number of the Elect and choſen: that when wee ſhall approach vnto the ſeat of iudgement, wee may receiue through the merits of Jeſus Chriſt, not onely the ſtipend of ſeruants, but the reward of obedient children, euen the inhe-

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ritance of the kingdome of heauen, there to rest with thee, O Father our Maker, and with thee, O holy Ghost our Comforter and sanctifier, for euer and euer: To whom be praise, and eternall glory, world without end, Amen.

A Prayer to bee said before the receiuing of the Communion.

Before thou come this Table neere,
Prepare thy selfe, make conscience cleere.

The Motiue:

THere is said sufficient in a Godly exhortation set downe in the Booke of Common Prayer to stirre vp the minds of all well disposed persons, willingly and zealously to come to this holy Table; whereunto before wee come, wee ought to addresse and prepare our hearts, to put off all rancour, malice, wickednesse, and all kinde of vice, with the workes of the old man, which are disobedience and sin; and to put on the new man, which is righteousnesse, comming thereunto in a pure and cleane heart, abounding with loue, peace, faith and Charity, that wee may receiue it to our comfort, Reade 11. Chapter of the first to the *Corinthians*, from the 20 verse vnto the 29. and there shall you finde, not onely the manner of the institution and

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right celebration thereof; but alſo how we ſhould receiue it with heauenly profit: the danger beeing likewiſe manifeſted, which hangeth ouer the head of the vnreuerent and vnfaithfull in receiuing the ſame; to the exceeding comfort and conſolation of the godly, and to bee the vtter ſhame and confuſion of the wicked and ſinners.

Before thou preſume to come to this holy Table, forgiue all men that haue offended thee, not for a time, but euen from the bottome of thy heart to be at one with all men in perfect charity, ſincere in faith, putting away all hypocriſie, diſſimulation, doubting and vnſtaiednesſe; being prepared in earneſt and hearty prayers, ioyned with true Repentance and purpoſe of amendment, that thou mieſt faithfully eat the body, and drinke the bloud of IESVS CHRIST in the remembrance of his bitter paſſion for the cleanſing of thy ſinne; that thou maieſt through his mercy, bee receiued into the number of thoſe whom from the beginning of the world hee hath choſen, and by their obedience accounted worthy to bee his, and ſo poſſeſſing that peace in thy ſoule which paſſeth the vnderſtanding of man, thou maieſt veelde praiſe and thankſgiuing vnto Ieſus Chriſt thy Redeemer, and onely author of thy ſal-

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uation in the congregation of the faithfull, without intermission.

A Prayer to bee said before the receiuing the Sacrament of the Lords Supper.

O Lord Iesus, the Son of the euerliuing God, and ieuing Father, who hast voluntarily, & of thine owne accord, offered thy most sacred body, and shed thy most precious blood vpon the Crosse for the redemption of vs men, most wretched sinfull, lost & reprobate, not only through the originall fall of our first parents, but by our owne most rebellious actuall sins: and hast left vnto vs this holy Sacrament, as a pledge and assurance, that through thy death all that truely partake of this sacred and heauenly institution of them, apprehending the mystery thereof, and applying the same in our hearts by faith, shall be partakers also of the benefit of thy sauing vertue, and the fruition of life and glory in the heauens with thee after this mortality.

Accept vs now, O Lord, and make vs all worthy receiuers of this holy Sacrament, cleanse and purifie our hearts and affections from sinne; and giue vs thy Holy Spirit to helpe our weakenesse, that

that wee through constant faith, may receiue and eate this sanctified Bread, and drinke of this blessed Cup, in a holy and reuerent remembrance, that thy Body was crucified, and thy Blood shed, euen for the remission of our sinnes. And grant that it may so effectually worke in our soules, that wee may euer hereafter liue in all holy & heauenly obedience vnto thee, mortifying the old man with the lusts thereof, and bee more and more renewed in the new man; hauing alwaies before our eyes the crucifying of thy Body, and shedding of thy Blood vpon the Crosse, and applie the same to the washing away of our sinnes, and the reformation of all our imperfections, that wee may henceforth feare to offend thee, and truely indeauour to serue and please thee, according to thy heauenly will, in all the future course of our liues. And finally, receiue the crowne of that heauenly and eternall glory, which thou by thy death hast freely purchased for all that through a true and liuely faith receiue this holy mystery.

O Lord increase our faith.

At the receiuing of the Bread, say thus.

O Sweet Iesus, as thou hast giuē thy flesh to be the bread of eternall salua-

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tion; so vouchsafe to worke in me by a liuely faith, that I (receiuing the same) may bee, and euermore continue in thee, and thou in me, Amen.

O Lord increase our faith.

At the receiuing of the Cup, say thus.

O Lord vouchsafe, that as thy Blood was shed to wash mee a sinner, from the corruption of old Adam; so grant that it may through a liuely faith take effect in me: wash me from the filth of sinne, and renew in me the fruits of righteousnesse, that I may become a fit member of thee, liue and die in thee, Amen.

O Lord increase our Faith.

A prayer after the receiuing of the Communion.

Amend thy life, giue thankes to God,
Abandon sinne, auoyd the rod.

The Motiue.

VSe not the manner of many, who in the day wherein they repaire vnto the holy Table of the Lord, doe not only lightly esteeme the weightinesse of the matter, but lewdly giue themselues to wanton company, gadding here and there to banquets and tauernes, and loosely (aboue other daies) giue themselues to vnseemely beha-

behauiour: but remember the promiſe thou haſt made to God, to become a new man, to leaue all wantonneſſe, & to cleaue to godlineſſe of life. Be not like a dog that turneth to his vomit, or the ſow to her wõted wallowing in the dirt of ſins, but be holy, as your heauenly Father is holy. Seeke the Kingdome of God, and the righteouſneſſe thereof, and all things ſhall be giuen you: & as the true members of Chriſt, in the end we ſhall reigne with him in eternall glory.

The prayer after the receiuing of the Communion.

O Thy omnipotent and moſt mercifull father, I thy ſilly creature praiſe thee (not able to yeeld thee thankes ſufficiently) for thy vnſpeakeable fauour and louing kindneſſe, in feeding me at this time with the Spirituall food of the Body and Blood of thy Sonne Ieſus Chriſt, whom thou vouchſafedſt to ſend for our redemption into this miſerable world, and to giue him euen to the death for mee. In remembrance wherof, hee hath willed vs to eat his Body, and drinke his Blood, to the end by faith wee ſhould be vnited and knit vnto his Body, and being waſhed from all our ſinnes through his Blood, leade a new life. Vouchſafe I humble

humbly pray thee, for his sake to endue vs with thy holy Spirit, whereby hereafter casting aside the workes of darknesse, we may walke in the true light of thy holy Spirit, in the number of thy chosen and elect children, waiting faithfully when he shall come againe for our deliuerance out of this mortall life. And whilest we liue heere, vouchsafe vs vnfained desires to be partakers of that his holy institution, and (through thy holy spirit) to lead our liues according vnto thy heauenly will in all things, keeping our bodies vndefiled, as fit receptacles for so heauenly a feed, that our soules may enioy the benefit of the mystery thereof by faith, through Iesus Christ our Redeemer, Amen.

O Lord increase our faith.

A Prayer to bee said from him that is sicke, necessary against Satan, who is then most ready.

When sickneſſe ſore oppreſſeth thee,
Repaire to Chriſt, take Phyſicke free:
He cures the ſore that Satan makes,
And ſadneſſe that the body takes.

The Motiue.

IT pleaseth God, often to lay the heauy burthen of sickneſſe vpon the weakneſſe of our corrupt flesh, to the end he may win

win the ſame to be ſo much the more ſubiect vnto the Spirit, that the ſoule, the principall part of man, may be ſo pure and cleane, as in the end it ſhall appeare before him to honour, and not to diſhonour. And that it is the cauſe that hee puniſheth thoſe whom hee tenderly loueth, and letteth the reprobate and wicked inioy a further liberty of their health, and other their deſires here in earth, to the end (that thorow his iuſtice) their fall may be the greater and more iuſt. Wherefore take not heauily this croſſe, this fatherly correction of his; but rather imbracing it willingly, giue him praiſe heartily, referring thy ſelfe vnto his loue willingly, patiently and faithfully. For it is a manifeſt token, that thy correction is euen of Gods meere loue, (tendring thy ſaluation) when thou takeſt it with patience. Deſpaire not therefore in this ſickneſſe of thine, neither thinke that God intendeth any thing thereby, but thy profit, the amendment of thy life, whereby commeth his loue, and thereby hee ſaueth all that beliue in him. Be faithfull therefore, call vpon him in the day of thy viſitation, and hee will heare thee; pray to him and he will heale thee, if it be for thy benefit; and therefore muſt thou referre thy ſelfe to his prouidence, whoſe care ouer his ſeruants, is ſuch as hee neuer ſuffereth

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them to perish, but by sickenesse, and other gentle warnings, calleth them home from wandring abroad, and following the vanities of this wretched world, wherein is nothing but vanity and affliction of spirit, labours, cares, troubles, enemies, debates, and daily subiection to many casualties. What is this life, but short and euill? All flesh must die; God hath so decreed it. Man is altogether vanity: his life a vapour, a bubble of water, hee passeth as a shaddow, liue hee neuer so long. Prepare thy selfe therefore to dye, that death take thee not vnawares: make thee fit for the Lords comming, that is, cast away the loue of worldly and transitory things, and be ready to leaue the world it selfe, and settle all thine heart vpon the world to come, wherein there shallbe no sickneſſe, but continuall health; no death, but life eternall; no sorrow, but ioyes without end: a place that all the sickneſſe, all the punishments, the crosses, and calamities that can be here sustained, cannot deserue, neyther are all pleasures of the world comparable to one moment of the celestiall ioyes; and therefore these willingly to be left, and the other earnestly to be desired. This is the place that is prepared for the elect of God, being full of such ioyes as the eye hath not seene, the eare hath not heard, neyther

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can the heart of man comprehend the vnſpeakeable riches of the glory, peace and endleſſe bleſſednes, that Ieſus Chriſt (that vnſpotted Lambe of God) hath prepared for all them that forſake themſelues (that is the world) with the pleaſure thereof) and cleaue vnto him. Cry vnto that ſweet Ieſus, as the thiefe that hung on the Croſſe with him, and as the Publican, & he will be merciſull vnto thee, and remember thee in his kingdome; he hath a watchfull eye ouer thoſe that betake them vnto his protection, and turneth their ſickneſſe and other chaſtiſments alwaies to their ſoules health. The right hand of the Lord ſtrengthen thee, the blood of Ieſus Chriſt waſh thee, the holy Spirit comfort thee, and preſerue thee to eternall ſaluation, *Amen.*

The Prayer in ſickneſſe.

O My gracious Lord, and omnipotent Father, maker of all mankind; thou through thine almighty power haſt created me after thine owne ſimilitude and likenes, and placed me here in this deſert of ſin, in the vale of miſery, where Satan vſurpeth dominion and rule, and ſeekes to bring men in ſubiection to his wicked and deteſtable authority, and hath ſet his miſchieuous miniſters to aſſt mee, and ſeeke

sake mine ouerthrow, and hath neuer left trying me with sundry temptations, since I came into this miserable world: yea, Lord, I haue abidden many and hard battels, cruell combates and assaults, betweene my flesh which is ready to yeeld, and my spirit, which standeth in defiance of him and his wicked crue. But O Lord, now I feele him busie, now he bestoweth all his diligence to win me, seeing my body already shaken with thine owne hand, and stricken with thy rod of correction, now I am as it were, at deathes dore, he spareth no trauell to try mee, no paines to pinch me: he was neuer so busie (O Lord) and opportunity neuer so fit for his purpose, by reason of my present weaknesse. The grieuous sickness which hath taken hold of mee, hath dried vp all my bones, & consumed my poore carkasse euen to nothing, whereby he perswadeth mee, that thou thus visitest me of mere malice. But sweet Iesus, he is lyar, and there is no truth in him: I know (and thou hast said it, that art truth it selfe) that whom thou louest, thou punishest: and Lord, so I accept it. Thou hast changed my health into sickenesse, thou hast pluckt mee downe, and cast mee vpon my bed; thou hast giuen me weakenesse for strength, not that eyther I

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should the rather yeeld to that mine ene-
my, or thinke that thou wilt cast mee
cleane away: but to the end to saue mee,
not to kill me; to relieue me, not to put me
from thee; to call me vnto thee, not to giue
me into the hands of Satan. But sweet
Jēsus preuent him, turne all his vene-
mous darts from me. Thou hast broken
the bow of his strength, and triumphed
ouer him vpon the crosse; thou hast stop-
ped the gates of hell, so that whatsoeuer
Satan suggesteth to make mee afraid, he
shall not preuaile against mee. Be thou
my strength, sweet Jesus, in my weak-
nesse; bee thou my health in sickenesse,
who in my greatest danger come vnto
thee the authour of this my correction,
humbly beseeching thee, that as thou hast
cast me downe, thou wilt either raise me
vp, or giue me patience. Oh good Jesus,
the Phisition both of my soule and body
let thy Blood wash the one, and thy
mighty power relieue the other. Grant
me grace that in all willing obedience I
may referre my crazed estate both of body
and soule vnto thy mercifull consideratio-
on, whether it bee better for mee to conti-
tinue vnder this visitation of thine, or re-
ceiue health againe. Thou knowest Lord
what is most conuenient for mee, deale
with me not, by iustice, but in mercy. For
I

I confesse (Lord) that when this vile body of mine enioyed health, and felt not thine heauy hand, it ran into all wilfull rebellion against thee. I was obstinate, vnruly, and like an vntamed colt, and therefore hast thou iust cause thus to plucke me downe, that I may rise vnto thee, and confesse mine owne frailty, whereby I stood too much in selfe-loue of this my filthy carkasse, which is the cause of this my rebellion against thee, which is the prison that holdeth (as it were captiue) my silly soule, that faine would bee dissolued, and rest with thee. Thou hast summoned mee, O Lord, I must appeare, thou tellest mee, I must come, nothing can keepe backe that thou wilt haue, all must appeare when thou arrestest. Wherefore, O God, in the name of Iesus Christ, send the Holy Ghost into my heart, that it may labour with mee, and make all things ready in mee against that day, minute, and moment, that it may strengthen me in this my great weakenes and wash mee with the oyle of Comfort before I goe hence, and be no more seene. O Lord, thou knowest all things, and canst doe all things, and thou canst send me health againe when thou wilt (when thou seest an houre fit for the dissolution of body and soule) accept me into the bo-

some

ſome of thy mercy, and receiue mee into thy Kingdome, which vpon the Croſſe, good Jeſus thou diddeſt euen with bloody paſſion purchaſe for all thoſe that vnfainedly beleeue thee & forſake this miſerable world, whereof, and of all the pleaſure thereof, grant me preſent forgetfulneſſe, and giue me, O Chriſt, a taſte of Heauen and heauenly things. Onely grant me to call to minde the ſinnes of my youth, and frailties of all my life paſt, and vouchſafe me grace truly to repent of them all, that thou Lord, mayeſt with thy finger blot them out of the Booke wherein they are written, & faſten them to thy Croſſe, that thy bloodſhedding may remaine an euerlaſting teſtimony, that they by the ſame bloodſhedding are freely forgiuen me. O Lord abandon Satan, and all that is euill in mee, that I may willingly accept this croſſe of thine, and be content euen with patience to continue thy good time vnder the ſame, and when thou wilt haue me to appeare to yelde my body and ſoule into thy hands ioyfully, ſweet Jeſus, Amen.

O Lord increaſe our faith.

A ſhort Prayer in ſickneſſe.

My God, my God, ſweet Jeſus my Sauiour, looke in mercy vpon mee, pour

poore and wretched Creature, whose
health is impaired, and sickness increa-
sed, whose strength is becom weakness
and that hath taken fast hold vpon me.
O good Iesus, consider my miserable
estate, forgiue my sins, & giue me grace
to frame my desire to serue thee, & faith
in thee to beat down Satan vnder my
feet. Let not him triumph ouer me, let
thy victory, O louing Iesus, wherein
vpon the crosse thou ouercamest him, be
my victory. And let death haue no fur-
ther power ouer me, thē only to dissolue
the soule from the body, wherin it is im-
prisoned and fast bound in the chains of
mortality, which thou hast decreed shal
once againe passe to earth, by means of
death, which flesh cānot auoid, and thou
hast prescribed me a set time to wander
in this pilgrimage. And this thy visi-
tatiō, O Lord, I accept as a louing re-
membrance for me, to be mindful of my
vnstable estate, it is onely of fauour
to cal me vnto thee, from whom I haue
long absēted my selfe. But I repent my
former life, and appeale to thee for help
in this extremity; I cry to thee for ease,
and doe humbly pray thee (as thou hast
laid thy heauy hand of correction vpon
me) to vouchsafe to extēd the help of thy
right hand, for mine amendment and

comfort again, or elſe ſuch patience, as I may faithfully wait, when death ſhal approach vpon this poor carkas of mine; and that I may embrace the ſame with vnfained hope of changing my mortall life into life eternall, and my ſorrowes into the ioyes of euerlaſting bleſſednes through thee, & for thy ſake, ſweet Jeſus my Sauior, to whoſe protection & diſpoſing, I here betake me, Amen.

O Lord increaſe our faith.

A very godly and deuout meditation and confeſſion of our ſins, with humble requeſt vnto Almighty God, that he will vouchſafe to eſtabliſh true repentance in our hearts, and of his mercy turne away the plagues which we iuſtly haue deſerued for our manifold iniquities; very neceſſary for all Chriſtians daily to remember in theſe dayes.

Let vs fall downe with weeping eyes.
with one conſent (from heart) on kneet;
Our ſinnes haue ſo deſerued thrall,
Nothing ſo ſure as ſudden fall.

LEt vs ſet as a glaſſe before the eies of our harts, the cauſe of the firſt flood, which was falling away from God, and

continual working of wickednes, wherin the whole world is wonderful workmanship (*Noah* with a small number of persons only excepted) perished. Let vs likwise cal vnto our remembrance the sudden destruction of Sodom & Gomorrah, with fire & brimstone from heauen, for disobeying the voice of the Lord pronounced by *Lot* for their Repentance: wherin we may, as it were, behold before hand what wil become of vs, without our speedy repentance, neglecting (as we do) the words and messages of the Lord reuealed vnto vs by his Prophet & Preachers, threatning plagues to follow our wilful rebellion. Let vs not be like vnto the deafe adder, stopping our eares from the hearing of our Iniquity reproued, which we imbrace with such greedines: but like relenting harted *Niniuites*, put on the sackcloth of vnfained repentance mourning for many thousand sinnes, with fasting and earnest prayer from the lowest to the highest, and after the good example of *Dauid* and *Iob*, prostrate our selues in hart with lamenting spirits before the mercy seat of our good God who as he is not hasty in plaguing (expecting our repentance) so wil his punishment be the greater, without hasty & speedy conuersion. Let vs not therefore be slow to

turn vnto him, let vs not defer from day to day, according to the illuſion & wicked perſwaſion of Satan, who would that we ſhould be taken vnawares, for ſuddenly will the wrath of God come, when we thinke not of it, and in his vengeance wil he deſtroy vs: yet ſo louing is he and mercifull, that if we call vpon his name, making our praiers vnto him, vnfainedly repéting vs of our ſins, from the bottom of our hearts, hee will heare vs from his holy heauens, and receiue vs again vnto his mercy, according to his promiſe vnto *Iſrael*. The wicked King *Achab* humbling himſelfe, and clothing himſelfe in ſack-cloth, and ſleeping in haire-cloth, obtained pardon for his ſins. The mercy of the Lord is ſo great to ward them that repent, that the examples therof are infinit in the Scriptures. The Lord had determined to deſtroy the *Niniuites*, but becauſe they repented at the preaching of *Ionas*, he ſpared them. Wherefore let vs ſpeedily forſake our ſins, and more and more grow in hatred therof, vnfainedly cleauing vnto righteouſnes and holines of life. Repent, repent, for the Kingdom of God is at hand. Euery one that ſaith, Lord, Lord, ſhal not enter into the kingdom of heauen, but he that doth the will of God: turne therfore vnto the Lord in feare, and thou ſhalt be ſaued. The

The prayer for pardon of our sinnes.

O Lord, vouchsafe to poure the oyle of thy most holy Spirit, into the wounds of our harts, wherby the hardnes therof may be so mollified, that we may sigh and lament, weep, & euen rent our hearts at the consideration of the wicked and abhominable estate of our life past, which is so far gone with the childe of selfe-loue, that without thy vnspeakeable mercy it is euen at the point to be delinered into the pit of eternall perdition: giue vs grace (we humbly beseech thee) from the highest to the lowest, from the greatest to the least, to repent vs of our sins, and hartily to turne vnto thee, whose high displeasure we haue deserued through our manifold transgressions, whom thou hast (in respect of our disobedience) pronounced rebels, bastards & childzen of the bondwoman, and without repentance, barred from the Inheritance which thy Sonne Iesus Christ hath purchased for all true beleeuers. We are disobedient childzen, and haue so much yelded our selues to the desire of sin, & walked according to the conuersation of the old man, which is corruption, so far degenerating from the lawes & di-

uine

nine institutions, following so much the will of Satan, the lusts of the flesh, & the vile alluring of the wicked world, that thou hast cast vs off as none of thy children, insomuch as when we consider the heauy and intolerable burden which by our vnrighteousnes we haue deseruedly heaped vpon our selues, in losing the fauor of so louing & bountifull a father, and so sweet a Sauior, it driues vs into a great fear & terror procuring a great dislike & lothing of our selues for the time: but our nature being nothing but corruption, falleth into a present forgetfulnes of our end, & turneth forthwith into his old vomit again

But most louing and euerlasting God when the deserued punishments which hang ouer our heads shall light & fall vpon vs for the same, what shal we do? It is prepared and it is comming, we cānot (by any deserts of ours, but only by the intercession, mediation & merits of Iesus Christ, which neither auaileth without our true repentance) auoid it. Mollify therfore our hard stony harts O Lord, for thy Son Iesus Christs sake, giue vs lamenting spirits, indue vs with vnfained sorrow for our sins, and make vs ready & willing to turne to thee vnfainedly. Our nature being vile,

vile, & our blindnes great, we are most apt euen with great obedience, care & diligence, to serue, to please & obey men of authority heere in this world, by whose displeasure there can arise but smal or no hurt, or punishment at all, & euen cry out when they frowne, or grow in dislike of our doings, but we neuer giue our selues (or very seldom) to the fulfilling of our duties to thee by executing those things which thou cõmandest vs. Whereby we break & forfeit that bond which thy Sonne Iesus Christ sealed with his precious blood vpon the crosse whereby hee confirmed for euermore a league & peace betweene thee & such as forsake sin, & cleaue vnto righteousnes and truth. O vnhappy wretches that we are, who being in the very bosome of so louing & so mercifull a God, hold (yeelding vnto the desires of the flesh, the vanities of the world, & the will of Satan) be thrust out of the presence, wherin consisteth all peace, all ioye, & hope, quietnesse of mind, patience, long suffering, meeknes, and al good whatsoeuer. But wandring & going astray after our owne corrupt desires, what remaineth in vs but strife, hatred, misbeliefe, despaire, couetousnes, adultery, witchcraft, contempt of thy Lawes, &

all kind of euil, and to reſt as accurſed.

Lord, we acknowledge, that ſin and iniquity hath gotte the highest room, it ſitteth and ruleth ouer al the corners of the earth: and righteous dealing ſimplicity & innocency is condemned of many. Root out therefore (good Lord) root out of our harts all haughtines, deceit, wrongfull dealings, & euill imaginations: and plant in ſtead therof, humility, iuſtice, and vnfained good will, & helpe one towards another. Let not Satan rule, let not the fleſh preuail againſt the ſpirit, let not the world beguile vs, who are our mortal enemies moſt ſtrong, we moſt weak: in ſomuch as they are not ſo ready to run vpō vs, as we are prone to yeeld; they are not ſo politick to deceiue vs, as we are ignorant and eaſie to be caried away from the light of darknes.

Forgiue vs Lord, forgiue vs, for thy Son Ieſus Chriſts ſake, ſtrengthen vs with thy grace, we haue erred, we haue done amiſſe, we haue followed too much the will of ſatan, we haue yeelded too much to the motiōs of the fleſh & too much imbracing the pleaſures of this world, whereby we haue loſt the moſt ſweet comfort of thy celeſtial promiſes who haſt ſaid, that who ſo obeyeth thy voice, in keeping & fulfilling thy lawes,

ſhall

shalbe most blessed, yea in all his waies and in his going forth and coming in, & in all things which he taketh in hand.

Oh sweet Lord, what darknes, what errour, what corruption remaineth in vs, that we are so slow to doe good, and so prone to doe euill? and yet cannot lament our misery, nor bewaile our estates; we cānot sigh nor sorrow at the forfeiture of so many sweet blessings, for incurring the penalties of infinite curses of thine, by disobeying thy will and precepts, which thou inioynedst vs in all things to fulfil and obserue.

But vouchsafe (good Lord) vouchsafe of thy mercy for Jesus Christs sake, to turne away thy heauy displeasure & punishment which we haue deserued, that they light not vpon vs for our misdeeds. Blot out all our iniquities, lay not our vnrighteousnes, our vnthankfulnes & wilful rebellion against thee, to our charge; for if thou shouldest, Lord, what should become of vs, what might we looke for as our iust reward, but death and damnation? O Lord, we do confesse, that for so sundry & bountifull benefit receiued at thy hands, such is our corruption, that we doe not only take them without thankes, vse them without care, but most foolishly, & vn-

aduisedly attribute the glorie thereof to some creature, and call the praise vnto him, or else we receiue thē as giuen by fortune, & take not only the due honour from thee, but make the creature the author of that, that commeth onely from thee the onely Creator, and giuer of all things. O most sweet Lord, such is our ignorance, such is our blindnes, & such is the error that hath rested and remained in vs euen from Adam, through our voluntary blindnes, which though we imbrace, thou offerest light, & we refuse the same: we are ignorant, thou giuest wisdome, and we neglect the same: we go astray, thou callest vs, but we refuse to come. Lord, we are like the vntamed Heifer which refuseth the yoke, we are like the deafe Adder, which refuseth to heare the voice of the charmer, charme he neuer so wisely, we harden our hearts as the Adamāt, we will not receiue thy gentle calling, thy fatherly admonitiōs and louing correctiōs. Thou cōmandest vs to cast away the darknes of ignorance, and to put on the light of the Gospell, but we stop our eares, we refuse to heare, opening our eares to pleasures, & fixing our eies vpon vanity, erring in the paths of vngodlinesse, drinking the puddis of iniquity, & despising

the

the ſweet water of life. Our harts are alwaies ready to imbrace delights & fantaſies, vtterly deſpiſing nature, correction & knowledge. We remember the time preſent, the time paſt, for which we haue to anſwer, & the time to come in which we muſt anſwer (good Lord) we think not on. We muſt conſider that our time is like the flowre of the field, to day freſh & faire, and to morrow cut downe, dried vp & withered. We conſider not that we paſſe as doth the ſhadow, and vaniſh as a buble of water, as the ſmoak & wawes of the ſea. But we fooliſhly deferre the amendment of our liues vpon the hope of thy long ſufferance, & conſider not that thy wrath commeth ſuddenly. We conſider not the ſudden death of ſundry, which being now moſt luſty, gay, and ſtrong, are by & by dead, & laid with the ſubſtance of our own fleſh, euen the earth, where the wormes poſſeſſe that which was ſo daintily fed with ſundry fine delicates, and clothed with nice, monſtrous & gorgeous apparel ſumptuous attire, broidred haire, and ſetled themſelues in ſtately highhouſes, euen to the ſkies, their ſoules departing with the inſatiable glutton, where is no water to coole the vnquenchable heat of thy diſpleaſure againſt the

O Lord, thou laugheſt at our vanity, yet moſt ſorry to ſee vs to be led by the direction and hand-leading of Satan, whoſe deſire is to deuoure (if it were poſſible) euen thy choſen ones. But thou wouldeſt not that wee ſhould periſh, thou deſireſt rather that we ſhould conuert & liue, thou reioyceſt not at the death of a ſinner, but there is great ioy in heauen of his repentance wherunto though louingly thou call vs, we go on ſtil in our wickedneſſe. Thou giueſt vs knowledge of thy will by preaching, & thine omnipotency thou manifeſteſt by thy creatures, both in firmament aboue, and in the earth & ſea beloſw. But we vnderſtand it not, wee beare it not away, conſider it not. The good which we ſhould doe, we doe not, but the euill which we ſhould not, that we greedily followw. Yet notwithſtanding al which our corruption, diſobedience, and wilfull wickednelſe, thou (of thy mercy abundant) ſo intirely louedſt vs, that thou gaueſt thine only begotten Son, to ſuffer the moſt ſhamfull death of the croſſe for vs, and haſt ſet him as equall with thy ſelfe, euen at thy owne right hand, to the end he might make continuall interceſſion for vs vnto thee, and that through him wee might haue at-

tonement with thee, and accesse vnto thee for euer. Wretched sinners that we are, if we by our wickednesse, rebellion and lewdnes of life, lose so great a benefit which he so dearly purchased for vs euen thy wonted mercy and louing fauor, and make of none effect his dying for vs; what remaineth for vs, but euen the most fearefull entence of iudgemēt in that day when all secrets shall be opened, & euery man receiue according to his deserts? To whom thou wilt say: Go ye cursed into the flames of eternal fire, prepared for the Diuell, and his angels, which neuer shall be quenched, where shal be continual weeping, wailing, anguish, and gnashing of teeth: When we shall be neither our selues able to plead the contrary, nor haue any aduocate to gainsay thee in thy iustice. Then shall wee bee sorry, then shall we lament, but too late. Then shall we heare thy most comfortable entertainment of the godly, when thou shalt say, Come yee blessed, possesse ye the kingdom prepared for you from the beginning: where shall be nothing but ioy without ceasing, continuall gladnes, comfort and vnspeakable consolation, euen for such as clothed thee, fed thee, lodged thee, & visited thee being in

prison:

pzilon: them shalt thou imbzace, thē shalt thou meet in the clouds with most sweet wozds of cōfozt: but such as haue seen thee (euen the poze & little ones) to be sick & comfoztlesse, and haue denied thē relefe & aid, oz hungry, and haue withheld food, thirsty & gaue no dzink, naked and haue not cloathed them, Such (O Lozd) shall suffer hunger, cold, nakednes & thirst, with vnspeakable griefe of conscience, which shal neuer haue end.

O that it would please thee therefoze, O most mercifull God, of thy great goodnes, fauoz and louing kindnes, to consider of these latter daies and perilous times wherin we liue, wherin iniquity hath gotten the vper hand, charity waxeth cold, & loue banished from among bzethren, & thy selfe sweet Lozd, euen the poze & little ones, the ozphans and widdowes not only relieued noz defended, but trodden vnder foot, neglected & forgotten of such as haue abundance.

Vouchsafe, vouchsafe, good Lozd, according to thy promise, to shozten these dayes, lest also thine elect bee seduced with vanity, & forsake thee their onely comfozt. It is com to passe whych thou hast said, that as towardes the summer, trees and plants of the earth do bud, so before thy cōming (to make vs so much

more prepared) thou hast promised to send vs forknowledge by sundry signs and tokens, both in the earth below, which hath (by thy passing as it were by)quaked already at thy presence, as also by the Sun and Moone, and other thy creatures, apparantly shewed thy rod of vengeance to be ou-r our heads, ready to strike. O Lord, we cannot but looke for vtter destruction according to the weight and abundance of our sins & iniquities, vnlesse it may please thee to shew thy mercy for Jesus sake in cōuerting vs. We haue sinned, we haue gon astray, we haue wrought wicked=nesse in yeelding to the wil of the flesh: but most sweet Lord, let thy light so shine into our harts, that we may now begin to seeke only thy Kingdome, and leaue the darknes of sinne, grow to all goodnes, and be mortified, as touching the old man with his corruption: dy to the world, and remooue Satan; that with godly desires we may attain vnto the perfect feeling of thy grace: and ha=uing obtained the pure vnderstanding of thy word we may guid our liues by the rule thereof, that after the finishing of this our pilgrimage, we may throgh the merits of thy Son Jesus Christ, enter into thy Kingdome of eternall

glory,

glory, there for euer and euer to raigne enioying the sight of thee and to thy name, with the rest of thy Saints, sing laud and praise without ceasing (Sweet God, Amen.

O Lord increase our faith, and giue vs grace vnfainedly to repent vs of our sins from the highest to the lowest, that wee may heare to our comfort, Com oh blessed of my Father, enter into the ioy that shall remaine without measure, for euer and euer, Amen.

A prayer necessary to be said after, and at the end of all our prayers.

VOuchsafe, O Lord & merciful Father (in whose hands rest the harts of men, who knowest what we want before we pray, what we will aske before we speake, and what we do in all things) vouchsafe to forgiue mine ignorance, dulnes, and slacke comming vnto thee, the fountain of al helth and helpe. Increase my faith daily more & more, & kindle in me the perfect gift of prayer, that I may at al times serue thee in truth: and vouchsafe that whatsoeuer I haue asked, according to thy will at this time, to giue me, and what I haue omitted vnrequested, for my sel-, or any whom thou wouldest should be com-

commended to thee in prayer, vouchsafe euen for thy Son Jesus Christs sake graciously to grant: for which and for all things necessary for me and them, for body and soule, I pray thee, as thy Son hath taught vs saying,

Our Father which art in heauen, hallowed be thy name, thy Kingdom come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgiue vs our trespasses, as we forgiue them that trespasse against vs, and leade vs not into temptation, but deliuer vs from euill;

O Lord increase our faith, and continue the same effectually in mee and all men vnto the end, Amen.

Great plagues remaine for the vngodly but who so putteth his trust in the Lord, mercy imbraceth him on euery side. P. 31

Consideration touching Thankesgiuing before and after meate.

Paul, before he would presume to eate, gaue thankes.

Christ likewise, before hee gaue the bread & fishes to the that were with him in the wildernes (yea although hee were Lord of all) looking vp to heauen, from whence commeth al goodnesse, blessed it and gaue thanks, and brake vnto them;

the

the ſtore being ſmall: repleniſhed many thouſands, and left man baskets full: wherfore take the bleſſings of God with thanks, & he will bleſſe & ſanctifie them.

A prayer before meate.

O Bountiful God, vouchſafe to looke vpon our wants, & giue vs at this time thoſe things which may be to our comfort: ſanctify theſe thy gifts, that our bodies being repleniſhed, wee may be thankful, and enioy at thy mercifull hands the bread of eternall life to the reliefe of our poore ſoules, through Ieſus Chriſt our only Sauiour, Amen.

When God hath fed your poore bodies be not therwith puft vp with forgetfulnes, what he requireth at your hands for his bleſſings, but in a reuerent and deuout manner, giue thanks, that he may continue his louing kindneſſe to your comfort vnto the end.

A Thankeſgiuing after meate.

WEe thanke thee moſt bountifull Lord, for this thy fatherly feeding our hungry bodies, ſo vouchſafe to feed our ſilly ſoules with the Bread of eternall life, that after this life ended, we may

may aſcēd where Chriſt is gon before.

Another prayer to be ſaid before meat.

ALl things depend vpon thy prouidence (O Lord) to receiue at thy hands due ſuſtenance in time conuenient. Thou giueſt to them, and they gather it, thou openeſt thy hand, and they are ſatisfied with all things.

O heauenly father, which art the very fountain and full treaſure of al goodneſſe, we beſeech thee to ſhew thy mercies vpon vs thy children, and ſanctify theſe gifts, which we receiue of thy mercifull liberality, granting vs grace to vſe them ſoberly and purely, according to thy bleſſed will: ſo that therby we may acknowledge thee to be the authour and giuer of all good things, and aboue all, that we may remember continually to ſeeke the ſpirituall foode of thy word, whereby our ſoules may be nourished euerlaſtingly, through our Sauiour Chriſt, who is the true bread of life, which came down from heauen of whom whoſoeuer eateth, ſhall liue for euer, and raigne with him in glory, world without end, Amen.

A thankeſgiuing after meat.

LEt all Nations magnifie the Lord let al people reioice in praiſing and extoll-

extolling his great mercies. For his Fatherly kindneſſe is plentifully ſhewed forth vpon vs, and the truth of his promiſe endureth for euer.

The Prayer.

WE render thankes vnto thee, O Lord God, for the manifold benefits which wee continually receiue at thy bountiful hand, not only for that it hath pleaſed thee to feede vs in this preſent life, giuing to vs all things neceſſary for the ſame, but eſpecially, becauſe thou haſt of thy meere mercy faſhioned vs anew into an aſſured hope of a far better life, the which thou haſt declared vnto vs by thy holy Goſpell.

Therefore wee humbly beſeech thee, O heauenly Father, that thou wilt not ſuffer our affections to bee intangled, or rooted in theſe earthly or corruptible things, but that we may alwaies haue our minds directed to thee on high, continually watching for the comming of our Lord & Sauior Chriſt, what time he ſhal appeare for our redemption. To whom with thee and the holy Ghoſt, be all honour and glory for euer and euer, Amen.

O Lord increaſe our faith.

To

To the godly Reader.

I IN Penſiue plight
I put my pen to proue,
O Of ſlender skill,
What promiſe might ariſe,
H His neauenly heſt
To pleaſe, who ſits aboue,
N Now here ſet forth
Before thy zealous eyes,
N Nought wo rth the phraſe,
Or fineneſſ , I confeſſe,
O Or for his wiſedome
who compiled it,
R Regard it yet
(O Reader) natheleſſe
D Diſd ine it not,
The matter is but fit
E Each heart to haue
And hold in price I know,
N Now wiſh me wiſe,
Be not in ſpeech my foe.

Farewell.

Omnium in hoc vno verſatur ſumma librorũ
Cœleſtem toto corde timere Deum.

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